

HOME^{and} FOREIGN FIELDS

Vol. X

AUGUST, 1926

No 8



Natives and Their Houses, Isthmus of Panama

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

August 1—Topic, "Waiting on the Lord." See page 24, "We are not Willing for the Master's Work to be Hindered." Have someone give this touching incident at the conclusion of the program.

August 8—Topic, "The First Table of the Law." See page 23, Dr. Carver's missionary interpretation of the Sunday-school lesson for August 22. Let the leader conclude the program by giving this missionary message of the Ten Commandments.

August 15—Topic, "Music and the Gospel." Have someone tell the story of Matilde, "Ninety Years Young," and show how the love of Christ puts a new song on the lips.

August 22—Topic, "The Heart of Man." A beautiful story illustrating the theme of this program is given on page 6, "The Attractive Power of the Word—an Interview with a Pioneer."

August 29—Topic, "The Negro at Home and Abroad." See page 16, "The Fruits of a Consecrated Life," and "The African Baby," page 30.

SUNBEAM BAND, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U. AND OTHER CHILDREN'S MEETINGS

A wonderfully interesting program for any children's meeting can be arranged by the use of the material in this number on our

Baptist work in Cuba. The children will especially enjoy the stories by Mrs. Lawrence, and the pictures may be used for interesting scrapbooks and posters.

W.M.S. AND Y.W.A.

The program on "Cuba and Panama" may be greatly enriched through the use of the stories and articles in this number. See especially the material furnished by Mrs. Lawrence, pages 6 to 11; the report by Miss Mildred Mathews on "What We Have Done as a W.M.U. in Cuba," page 15; and the outline program by Miss Mallory, page 25.

SUNDAY SCHOOL

Superintendents and teachers alike will find helpful and stimulating ideas in Dr. Carver's "The Missionary Message in the Sunday School Lessons," pages 22, 23. An excellent missionary program on Cuba may be given from the stories in this number.

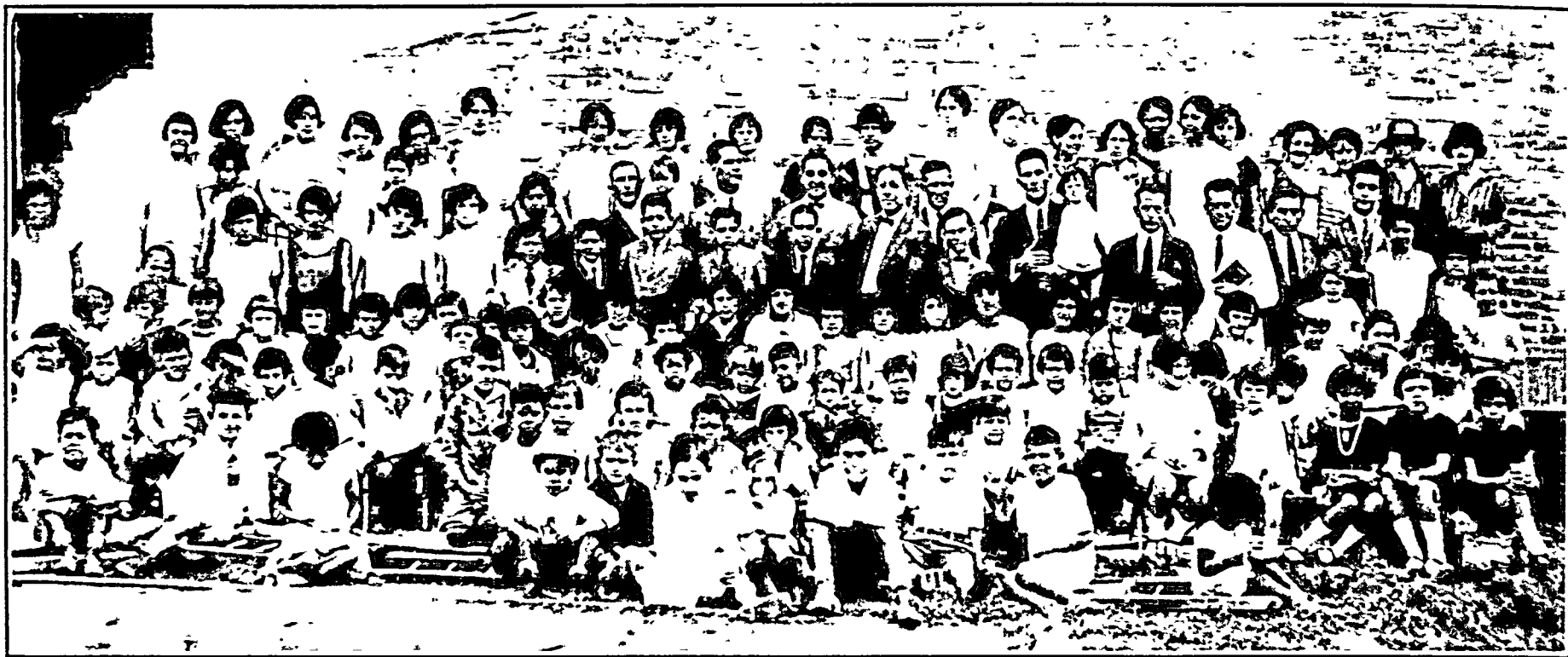
PRAYER MEETING

Let the leader devote one meeting to Cuba, presenting the needs and opportunities of these next-door neighbors, and praying that God may open the way for an enlarged Baptist program. Another helpful meeting may gather around the persecution and needs of Roumanian Baptists, as given in the Editorial, page 19, and in Missionary Hurley's article, "A Worthy Program for Roumanian Baptists," page 17. A prayer-meeting program by the men of the church may be prepared on the basis of the suggestions given by Mr. Henderson on page 27.

Progress and Needs of Beautiful Cuba

Twenty-five Years of Service in a Field of Two Million Souls

Rev. M. N. McCall, Supt., Havana, Cuba



A TYPICAL CUBAN BAPTIST SUNDAY SCHOOL

"Perhaps even to-day the majority of the Cubans have not heard that there is a Bible. There is widespread skepticism of all organized religious institutions. There is a poverty of heart and mind which can be fully appreciated only after years of contact. But with it all there has been real progress, and the outlook for the future is bright."

Our field is four hundred miles long. If one should travel by rail from Guane, our church farthest west, to Sancti Spiritus, the point farthest east where we have work, the distance is much more than that. This territory comprises the world famous tobacco fields of Pinar del Rio, the pineapple farms in the vicinity of Havana, and the great sugar cane plantations of Santa Clara. Tobacco, pineapples and sugar are the three great export crops of the island republic, the last being by far the most important. More than one-fifth of the world's entire production of sugar grew last year in Cuba. When the sugar market is good Cuba is prosperous, when the price is low she suffers all the economic ills of a country that depends so largely on a single product. At the present time that is true and we are having a hard time.

This territory is fairly well served by railroads, but has few highways. There are important towns, of five thousand or more, only a few miles apart, that have no communication except the train or the horse-back rider. A good system of highways, and diversified farming, both of which are being agitated at the present time and will undoubtedly come before long, will bring undreamed of prosperity to this naturally rich island.

There are more than two millions of people in our territory. Imagine a section as broad as from Nashville to New Orleans, with a population greater than any one of a dozen and a half of our important states, and you will have an idea, not of Cuba, but of that part of Cuba which constitutes the mission field of our Home Board. There are a million people within two hours' drive of our central mission in Havana. The city alone has passed the half million mark. To be more exact, the last census gave us five hundred and thirty-two thousand. This is a hundred thousand more than the District of Columbia, and fifty per cent more than the whole state of New Mexico. The population of the city has doubled in the last twenty years, and has increased sixty-five per cent in the last nine years. To say that it will reach a million by 1935 is not a rash guess.

Our dream as Southern Baptists for the last twenty-five years has been to take the gospel to all parts of this large territory, establish churches wherever possible, develop these churches into self-sustaining bodies, and make them a force in the extension of the kingdom of Christ. Our task is just begun. We have not gone to all parts of the field, for the field is large and the laborers are few. Our

churches have not come to self-support, but they are fired with a desire to that end and most of them are making gratifying progress. They help themselves individually and are helping in a general way. Of the four young men graduating from our seminary this year, the West Cuba Baptist Convention has assumed the support of one. The contributions for all purposes increased more than forty per cent last year, in spite of the crisis through which the country is passing. Realizing the need of a home for the helpless, a campaign was begun among the little churches two years ago, and a year ago, in rented quarters, our Baptist Home opened its doors to orphans and the helpless aged. There are now eleven inmates. Through the generous gift of Mrs. G. W. Bottoms a home is now being purchased for this new-born institution. One of the conditions of the gift is that it must be sustained without expense to the Board, a condition which our people gladly accept.

There is a long road ahead of us, and one beset by many difficulties. There are prejudices many centuries old which have not yet been overcome. There is no background of Bible knowledge on which to build, for perhaps even to-day the majority of the Cubans have not heard that there is a Bible. There is widespread



LAST YEAR'S CLASS OF YOUNG PREACHERS, HAVANA

"If one of the signs of health and growth in the life of a denomination is the number of young men offering themselves for the ministry, we should consider ourselves greatly blessed. Ten or twelve others wished to enter, but we are unable to take them."

skepticism of all organized religious institutions. There is a poverty of heart and mind which can be fully appreciated only after years of contact. But with it all there has been real progress, and the outlook for the future is bright.

Some weeks ago one of the masonic lodges of Havana asked for the privilege of holding a special meeting in the Temple, and requested that one of our preachers preach to them. The writer watched with delight the favorable impression created by the sermon. Last winter the Evangelical Ministers' Association of Havana invited the Secretary of Justice to meet with them at one of their monthly meetings. He accepted, spoke to them, commended their work, was photographed with them, and the photographs were published in some of the city's daily papers. Last year one of the most active members of our church in Matanzas, deacon and superintendent of the Sunday school, was a candidate for congress from his district. When our annual convention met in Havana two months ago, invitations were sent to the authorities of the city and of the nation. Among the replies received was one from the president of the republic, expressing his congratulations and good wishes. These things may not mean much, of course, but they do mean that the Christian forces, Baptists among them, are little by little winning a recognition which they have not always had. When Doctors Mullins and Gambrell visited Europe a few years ago as messengers of Southern Baptists, they found that the European brethren were greatly surprised to learn that a Baptist was president of the United States. We, too, know what it is to live and labor where it is unpopular, and by many considered not quite respectable to be a Baptist.

If one of the signs of health and growth in the life of a denomination is the number of young men offering themselves for the ministry, we should consider ourselves greatly blessed. During the last four years twelve men have entered our little seminary. Two are already out at work and four more go out this year. Among the ten or twelve others who wish to enter, we could select another promising group of six and start them off on the course in September. But we are not able to do so. We are not prepared to



DR. AND MRS. MCCALL AND SON, MOISES
Superintendent McCall has given twenty-five years of fruitful service to the cause in Cuba.

give them the financial aid they need. We want them and Cuba needs them. How are we ever to go into new fields without them? And yet we haven't funds to take care of them and will have to tell them to wait, hoping the means may be provided later.

The problem of American leadership also is ever present with us. Enthusiasm and zeal should be wisely directed to accomplish the best results. The writer has unbounded faith in the possibilities of the gospel in the hearts and on the tongues of the common people. Just as our Baptist people of the United States have grown from the little weak band of a century and a half ago to the mighty host of to-day, why might not others do the same? But other peoples have not always the same background which we had. We owe it to them also to give them the benefit of our experience, that they may avoid our mistakes and profit by the many good things we have learned. It is true that a people, any people, must be evangelized for the most part by their own nationals. But it is just as true that the training for that work, up to a certain point, must be in the hands of the foreign missionary. We have at the present time two American men and six women. We ought to have six men and twenty women training the native members to take care of themselves. Experience has proved here, as doubtless on most fields, that the congregations which have closest touch with a foreign missionary, male or female, have progressed more satisfactorily. We try to supply in part this leadership by a summer assembly, but more workers from the homeland are very much needed.

Our great outstanding need at present is equipment for our Baptist Institute. We are at a standstill because we can not admit boarding pupils. The inadequacy of the public schools to meet the needs of so many children and young people, the fact that no state school admits boarding pupils, and the desire of so many parents, Baptists and others, to put their children and young people under our care, present a wonderful opportunity. A boarding department to our school would pay in dollars and cents, and more richly in its spiritual harvest.

All Needs Met

"Grace that never can be told
Flows for Jesus' sake;
No good thing does he withhold.
Have we faith to take.
Rise, my soul, begin to live
Free to ask as he to give.
Why so poor?
A boundless store
Waits the asking;—want no more."

—J. H. Sammis.

Baptist Sunday School Work in Cuba

M. R. Vivanco, Havana

Sunday-school work has encountered great difficulties in Cuba, due to the fact that this is a Catholic country and as such is opposed to every kind of religious innovation, in spite of their dissatisfaction with Romanist doctrines.

However, the Word of God has been powerful to prevail against these many difficulties, gradually winning a splendid hold.

The development of this important phase of the work has points of real interest for one who observes closely the work of world evangelization.

A close study of the statistics published annually by the West Cuba Baptist Convention demonstrates to us a constant and uninterrupted increase, from the time of the establishment of the first Sunday school in Cuba down to the present time. This increase holds good with reference to the number of schools established, the teachers who work in them, the average weekly attendance, the offerings, etc. With reference to the first point, we notice that while in 1906 we had only twelve schools now there are 57, there having been an increase each year. In 1912 we had 34 schools with 1,764 pupils and 79 teachers; to-day we have 4,037 pupils and 182 teachers. A simple calculation will show us that then, as now, the average number of pupils to each teacher was 22.

With reference to the average attendance great gain is noticed, for the 49 per cent of 1914 became 55 per cent in 1918, and at the present time it is 63 per cent.

This shows that our first schools had an enrollment that was unstable, that is to say, they were composed of pupils who came for a time and drifted away later. This problem has not yet disappeared and is one of the principal difficulties with which we have to contend. However, we feel that 63 per cent is not so bad.

One of the factors which we have employed with success toward attaining stability in our Sunday schools has been the organized class, giving by this means greater participation to the child in the work of the school, though it must be confessed that so far our organized classes have been limited largely to young grown-ups.

With reference to the offerings, gratifying progress has also been made. In 1914 our offerings were \$594.11, while in 1925 they were \$2,150.72.



BEREAN SUNDAY SCHOOL CLASS ON ROOF OF BAPTIST TEMPLE

"The writer has unbounded faith in the possibilities of the gospel in the hearts and on the tongues of the common people."

There are some features about our work that are worthy of being taken into account. The Cuban Sunday school always begins in the parlor of the humble home of some Baptist who kindly lends it for that purpose. There the family occupying the house and some neighbor children meet, the latter having been invited or coming in through mere curiosity. The pastor, or the person who directs the school, usually some student or church member, explains the lesson and leads

some simple hymn with no other aid than his voice, for generally there is no musical instrument. The school grows, not without difficulties of course, until the furniture of the house is not sufficient to accommodate those who attend, and it is necessary to bring chairs from the home of some neighbor, or improvise benches from boards, etc., until the Mission Board is able to help. Then services of preaching on some week night are begun. The candidates are baptized into the nearest Baptist church, and when there is sufficient number of these they are organized into a church. In this way some Cuban Baptist churches have been born from a Sunday school.

The organization of the Sunday school of Cuba is deficient in general because of the lack of prepared helpers, and above all, because of the lack of suitable meeting places. We have made great exertions and are now striving hard to comply with the Standard of Excellence, but so far no school has more than five departments, viz.: Cradle Roll, Primary, Intermediate, Adult, and Home.

We have a Sunday School Association, which meets in annual convention, has its organization, makes reports and plans for new work.

Cuban Baptists recognize their great responsibility. Havana alone is a city of a half-million souls, and we have only a little above a thousand in our Sunday schools. But we are grateful to God who gives us help and strength, and in the end we shall gain the victory by his power. "The fields are white unto harvest; pray the Lord of the harvest that he may send forth laborers unto his harvest."



M. RODERIGUEZ VIVANCO, Ph.D.

Dr. Vivanco, who is president of the Sunday School Convention of western Cuba, is described as a great speaker and teacher, a man of fine personality and scholarly attainments.

A Wonderful Cuban Mother

Mrs. H. S. McCall, Havana, Cuba

"Will you miss Hortensia very much, Senora?"

"Oh yes," she replied, "but it is the will of God and for his cause, and so we are very happy." She is happy because she is about to realize in her youngest daughter the ambition of her girlhood. So many times we are made happy in seeing our children given opportunities which were denied us.

The Spanish Senora of which I write wished as a girl to study to become a teacher in a Protestant school in Madrid, but as her mother was strictly Catholic, she refused to allow it. Now she is busy making preparations for the departure of her youngest daughter, fifteen years old, to the States to study to become a missionary teacher in our Baptist school in Havana.

Soledad Ricord de Ricca, the mother of Hortensia, was born in old Madrid in 1872. Her mother was a very strict Catholic, but her father was a Mason and refused to let the children be sent to a Catholic school. At that time English missionaries had what they called an Evangelical School in Madrid on Trafalga Street where there is a Baptist church now. As a girl Soledad attended this school for four years. She says that she was taught Bible every day. In the center of the large assembly room of the school there was a baptistry where they baptized by immersion. Her mother would not allow her to be baptized, so she never became a member of the church, but she became so interested that she begged to be allowed to prepare herself as a teacher, so as to teach there in the school.

This so angered her mother that she took her from the school and she was never allowed to return as a student. However, she went to the services every opportunity she had.

Time passed and the family moved to Barcelona, where Soledad married Senor Ricca and they had three daughters, Emilia, Enriqueta and Hortensia. In Barcelona she attended services in a Baptist mission she found there.

When Hortensia was four years old, the father died, leaving his wife with three small daughters and no means of support. Soledad had always refused to have the children baptized by the Catholic church but now was compelled to put them in some school where she could leave them while she went out to work for them. She found then that if they were baptized she could put them in a school gratis.



A CUBAN BAPTIST SUNDAY SCHOOL

"The organization of the Sunday school of Cuba is deficient in general because of the lack of prepared helpers, and above all, because of the lack of suitable meeting places."

So for that reason she had the three baptized.



HORTENSIA RICCA

On the steamer, Cuba, coming to the States to study to be a missionary teacher.

Two years after her husband's death she decided to come to Cuba upon the advice of her brother, who had come here previously. So she, with the three little girls, arrived in Cuba in the year 1917.

Much to the disgust of her brother, the first thing she did after arriving here in June was to look up a Baptist mission. In two weeks she had found one and from then on was a regular attendant. In October she was baptized, and soon after her oldest daughter. Since then the other two have also become members of the Calvary Baptist Church in Havana. Her affiliation with the church angered her brother and thus she lost any help that he might have been to her.

Hortensia is a very apt pupil in English and is learning rapidly. Through the help of friends and the Young Men's Bible Class of the First Baptist Church, Tifton, Georgia, she is being given this opportunity to prepare herself for work here in our Cuban Baptist school, the Cuban American College. Great things are expected of her and we are sure it will be a great joy to her mother to see her make this her life's work.

Christ for Cuba—Cuba for Christ

Little Stories of a Great People

Una Roberts Lawrence

The Attractive Power of the Word—An Interview with a Pioneer

We sat in the living room of the missionary home atop the Baptist Temple, old Brother Cardenas and I, all one glorious sunshiny morning while he told me of the days of beginnings for Baptists in Cuba. He was the only one living of the group of believers first to receive New Testament baptism in Cuba. So his clear and vivid memories of those days were very precious to the writer who wished to tell the true story of that long ago day.

To begin as he did:

He had joined the Masons, and had found great joy in the fellowship this fraternal order had brought into his life. He was a school teacher by profession. One day when a brother Mason told him of an interesting meeting that was going on at 115 Prado, in the city of Havana, just a few squares from the Masonic Hall, he accepted an invitation to accompany the friend on the following evening.

It was a strange meeting to the young man Cardenas. Much that was said he did not understand. His curiosity was piqued by a continual repetition in the speaker's address of the word "Bible." He gathered from the way it was used that this must be a book, but he had never heard of it. He was very glad when at the close of the meeting announcement was made that there would be a man at the door to sell copies of this book. He resolved to buy one and see what it was that seemed so all-important to the speaker of the evening.

To his disappointment, however, the man at the door did not have any Bibles. He had another book called the "New Testament," and Cardenas had no desire whatever for that. He wanted only the book used and quoted so freely by the speaker. He did not understand even when the salesman told him the New Testament was a part of the book he wanted. Only when the man promised to exchange on the next evening this New Testament for a Bible, did he consent to buy and even then went off with the unwanted book feeling that he had been misled and perhaps cheated.



GASPAR DE CARDENAS

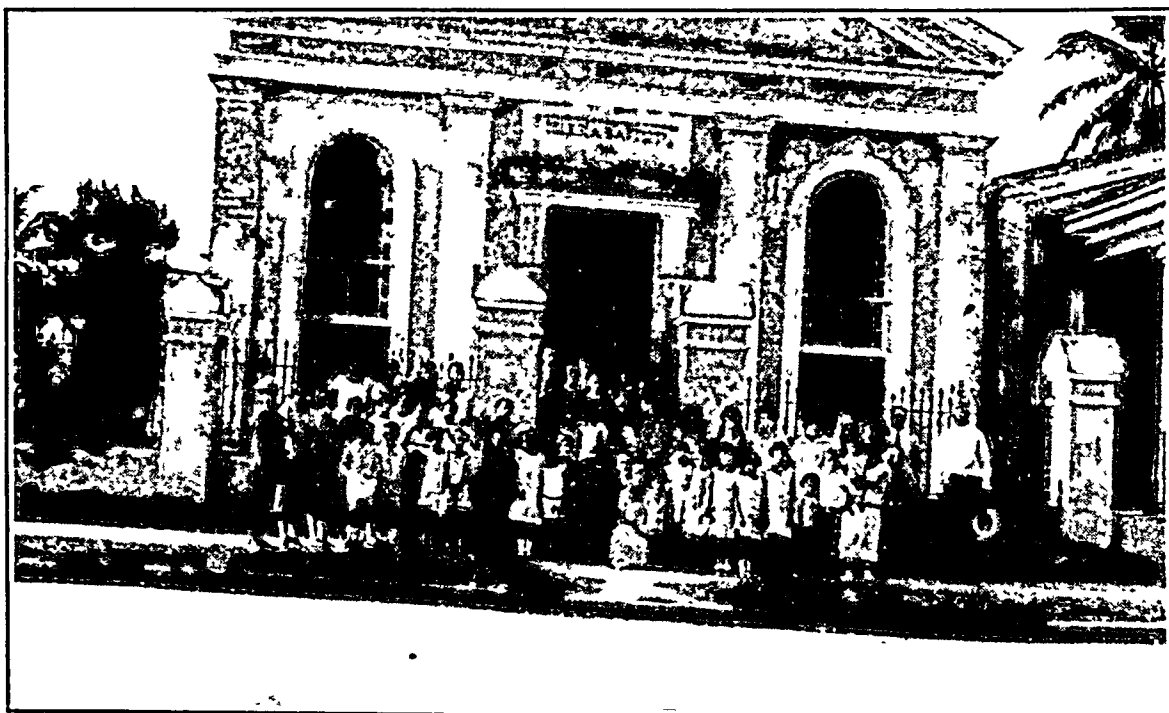
The only one living of the group of believers first to receive New Testament baptism in Cuba.

God's promise is that his Word shall not return unto him void, but "it shall accomplish that which I please, and it

shall prosper in the thing whereunto I sent it." Let us see how literally and wonderfully this promise was fulfilled in the case of young Cardenas.

When the young man reached his room, he decided that since he had paid his money for this other book, he had just as well see what it was about. So he sat down and began reading it. It was three o'clock in the morning when he laid it down. He must get a little sleep, so he went to bed only to rise early in the day and begin reading again. He finished the book before he stopped, finished it before time to go to the service at 115 Prado that night.

It had revealed to him the most marvelous Person he had ever heard of. This Christ about whom the book told could not by any chance be the Christ whom he had known about through the indifferent and infrequent teachings of the priests. Like most Cuban men, he held the priests in contempt and listened to them only when they spoke in official capacity, for only then did their words carry weight and meaning, for it was the Church speaking, not the priest. So the only conception he had ever had of Jesus was of a baby Jesus in the Virgin's arms, and a dead Jesus at Eastertime,—until he had Jesus, and he was early at the little hall on found this Book! Now he saw a living the Prado to see if the speaker of the



A SUNDAY SCHOOL IN PINAR DEL RIO

"The attractive power of the Word—it might be the central theme of every story told by Cuban Baptists. . . Upon this theme can be threaded the history of our Baptist work in the island."

evening before could tell him what it all meant.

Quietly the old man added, his eyes sparkling with the remembered joy of that day, "I still have that very New Testament. I would not take anything for it. It introduced me to Jesus Christ."

Then he went on with the story.

He heard the sermon that night and every night thereafter that services were held in the little hall on the Prado. Florida Baptists had just become interested in this little group of earnest seekers after truth and one night announcement was made of a series of meetings at which an American would speak, Rev. W. F. Wood of Key West who had been charged by Florida Convention to take definite steps toward linking these believers in New Testament doctrines with the great sympathetic body of Baptists in the United States.

So, speaking through an interpreter, Mr. Wood held a meeting in Havana, speaking on regeneration, baptism and church membership. On the last evening of this meeting, he asked if there were any present ready to confess their Lord in baptism. Twenty stood up. Then he asked if any of these wished to be baptized that night. Four of the twenty said "yes."

One has to retrace the steps of that memorable group of men down through the dark streets of old Spanish Havana in order to appreciate fully the courage they had as they walked together after ten o'clock that night to the water's edge at the foot of the Prado. Around them was the same bitter hatred of heretics that once blazed high in the days of the Inquisition, heavy upon them was a law that forbade the performance of any religious rite in the open air. It was a brilliant moonlight night. The quiet waves of the Gulf of Mexico glimmered in silver sheen under the white gold of the tropical moon. Here quietly, without sound of singing, but with only the low tones of a prayer, four men stepped into the water and were baptized by the American Baptist preacher—the first New Testament baptisms on the island of Cuba.

And here again, old Brother Cardenas made a quiet comment:

"I have only one regret about that evening. I wish I had been the first to step into the water, but Izquerida was first, and I was second."

Thus did the power of a book make manifest the glory of God in the lives of these courageous pioneers of the gospel in a land darkened by neglect and superstition.

The attractive power of the Word—it might be the central theme of every story told by Cuban Baptists. Certainly as the story went on to the opening of the work in the province of Pinar del Rio, I

came to see that upon this theme can be threaded the history of our own Baptist work in the island. Summarizing in just a few sentences the long and sad war years, Brother Cardenas picked up the story again in the year that peace was declared and the Home Mission Board re-entered Cuba. No gospel sermon had even been preached in the city which was the capital of the Province of Pinar del Rio. On his own initiative the young preacher went to begin work there. He had no hall, knew no one, faced the certain and bitter opposition of the priests, who would not scruple to appeal to the superstitions of the people to rid themselves of the pestiferous preacher of heresy. How should he begin? He did not know.

He took a room at the only hotel in the place at that time, the "Asturian Flower." I remembered well the hotel, for we had stayed at the one down the street from it in that same city. He was not in his room very much during the day, but was on the street making acquaintances, seeking a foothold in the city, hunting for a hall he might rent, praying all the while for God to open the way for him into the hearts of the people.

And the way opened, but not as he had thought. One day the porter who cleaned the rooms at the hotel asked him if he might borrow the book that lay on his table all day long. In surprise Cardenas asked what interest he had in this book.

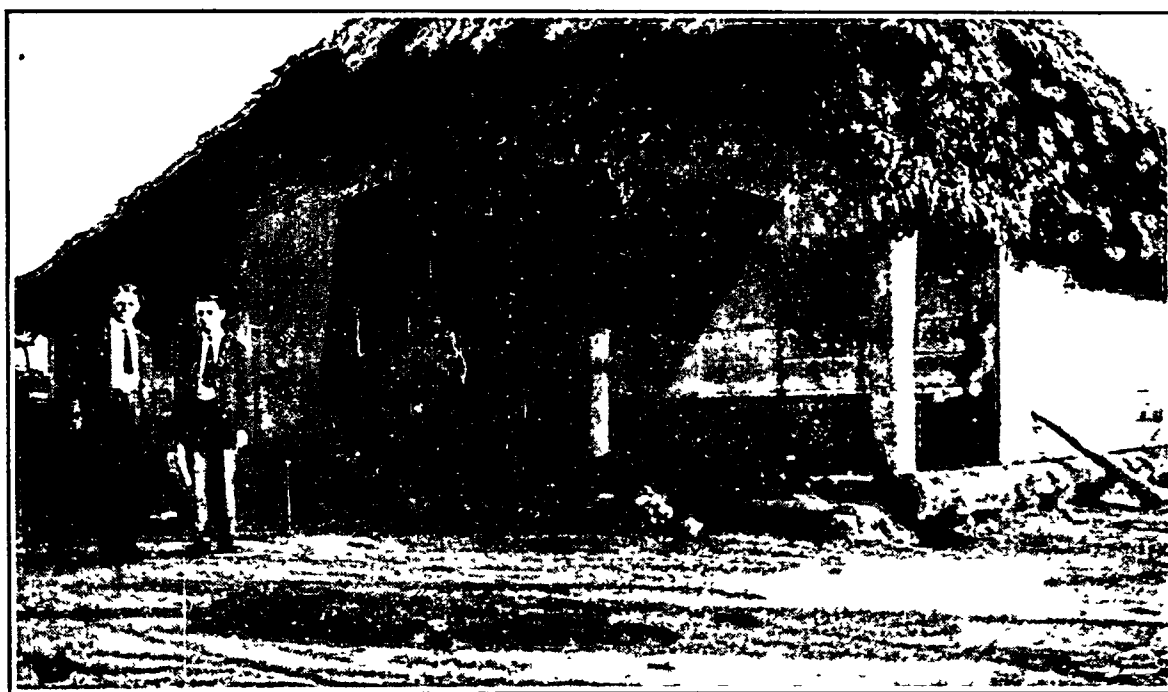
"Oh, Senor, I have been reading a little in it as I cleaned your room every morning. But to-day I came to such an interesting place that I cannot wait to read it all. I hope you are not offended."

Offended! How joyfully did the young preacher sit down with the young man and talk about this book—this all-powerful Word of God! Their talk grew into regular lessons in the study of the Bible to which the porter asked the privilege of bringing his friends. He was a native of the city and through his connections there arranged for a hall for the preacher, and leaving his position at the hotel he became the right-hand helper of the preacher, accepting Christ, and giving himself to his service.

I sat one Sunday in the back of the attractive, commodious church building we now have in this city of more than fifty thousand people, and listened while Dr. McCall taught the lesson on Paul's shipwreck to more than half a hundred grown people. But my mind was wandering back to that day of beginnings when a Bible left in a hotel room drew with irresistible power a young man who was the first convert to the gospel of Jesus Christ in this city—in this great province.

The attractive power of the Word—A woman walking along a dusty road twenty miles from this city picked up a little paper-bound book from the roadway. Eagerly she sat down to see what she had found. It was a tract used much by the early missionaries of all denominations, called "Andrew Dunn," and told of what the Bible had meant in one man's life.

She had one neighbor who went to the city once in a while. She gave him no peace until he consented to buy a Bible the next time he went. Neither of them had any idea what the book was, but the woman hungered for it, if it contained



A HOME IN PINAR DEL RIO

In the face of almost insuperable difficulties churches have been organized in this province, often in humble homes such as the one shown above.



THE ARMENIAN DEPARTMENT OF CALVARY SUNDAY SCHOOL, HAVANA

The ends of the earth meet in Cuba, where the gospel may almost literally be preached to every creature.

what the tract said it contained in knowledge about God.

He sought the book in every store in Pinar, but found it not. Finally some one suggested that this was the book that the Baptist preacher, newly come to town, read so much from, maybe he could tell where to get one.

So the neighbor hunted up Brother Cardenas and persuaded him to sell his own copy that the woman be not disappointed. The years went by and that woman's home became a center of Baptist activities as the evangelist responded to her urgent invitations to come and preach in her home. A church was organized in that little country home that spread its influence into all the countryside. To-day she lives in another unreached section of Cuba and is beginning again to draw in her neighbors by the all-powerful attraction of the Word.

So through the morning we sat talking about this mighty theme. Truly was I glad of this talk, when just a few weeks later word came that this great old pioneer had gone on to his reward in heaven. He is the last of that group of four who were baptized on that memorable night in December, 1887. Though the Old Guard of Baptists in Cuba may be falling, the power of the gospel to which they bore their witness grows more and more in the lives of the younger generation.

Sung at every rally, in their schools, and in their Sunday services, in hours of solemn assembly and as the opening or closing of the social hours, are the ringing words of their battle hymn, "Cuba para Cristo." The Word of God is their means of bringing this glorious dream of Cuba for Christ to a still more glorious reality.

The Summer Assembly of Cuba

Fourteen years ago Dr. M. N. McCall attended the General Workers' Conference at Northfield. He went back to his work in Cuba with a vision of something of that kind for the Baptists of the island and the next year saw the Baptist Summer Institute launched, perhaps the first attempt at a summer assembly in the island.



MIGUEL M. CALEJO

Teacher in the Seminary, whose special gift is that of discovering promising material for the ministry and developing it.

That first year the chief aim was to draw together the Cuban pastors and give them opportunity to study and have fellowship with each other. The Baptist Temple in Havana is admirably suited to house such a meeting, since the rooms used through the winter months for school are available as bedrooms, and only cots need be provided as extra equipment. As the years have passed this equipment has been acquired, Calvary church Havana being the chief source of financial support. Each worker secures his own meals in the many nearby restaurants.

Every year there has been a study of some New Testament book usually taught by Dr. McCall, and early in the history of the Institute the study of the Books in the Sunday School Teacher Training course was begun. It is largely through the interest stirred by these annual classes that Sunday school work has been advanced so rapidly throughout the island and so many of the books have been translated into Spanish. However these pioneer teachers have not waited until a book is translated to use it. Many times have they taught the book from the English version, a pastor acquainted with English, or a missionary having facility in Spanish, translating it for the class as they go. "Winning for Christ" is one of these books used several years before there was a Spanish edition.

As the years have passed the scope of the work given has enlarged, as the aim has become more inclusive. Pastors have brought their best laymen to the meeting that trained helpers might be thus secured. Classes in Practical Work have been held each year for the discussion of problems of organizations and enlistment, while classes in Ecclesiology and Doctrines have offered abundant opportunity for the laying of deep foundations in the thinking of these earnest Baptist pastors and workers.

The evening hours are usually given over to inspirational and evangelistic services to which the general public is invited, the service at the Temple is often preceded by a meeting in the park at which the younger workers sing and preach, and then bring great numbers of the crowd that is attracted to the more formal service at the Temple. Thus does this summer assembly touch in a vital way the unsaved masses of this great city.

There has never been any division in classes for men and women until this present year when there will be separate classes provided for the young women who are being sent by their churches for the definite purpose of being trained for the work in their own churches. This section of the Institute is to be known as the Y.W.A. Camp. Each church is to select one girl to attend and all her

expenses at the Camp will be met by a special fund being provided for this purpose. These girls are to take a rather heavy course in the manuals of all the organizations for young people, and the Bible study given to the entire Institute. Miss Eva Inlow will have charge of this Camp.

As one travels from church to church in Cuba, evidences of the value of this Institute for pastors and workers may be seen everywhere. Not all the pastors have had the advantage of attending the Seminary. Yet in their churches you find thriving young people's organizations, sound business methods, intense interest in evangelism, missionary causes and tithing bands,—all of which may be traced to this summer school when these pastors came into contact with the denominational life and learned of its activities. It was at the Institute three years ago that Pastor Becerra became the tithing enthusiast that has made him the leader in an exceedingly interesting and successful campaign to enlist Baptists of Cuba in the observance of this law of Christ's kingdom.

So in your praying through this month of August will you not include this band of Baptist workers meeting the ten days of August 17-27 in Havana, lighting fires of interest and enthusiasm for a greater year's work, deepening convictions, enlarging their knowledge, and heightening their zeal for the cause of their Lord, and yours, in the island of Cuba? They will be studying many interesting subjects: Preparation for Church Membership, Religion and Science, Bible Doctrines, Pulpit Language, Christian Sociology, Training in Stewardship, B.Y.P.U. and W.M.U. Manuals, one or two of the Teacher Training books, and all of their work centering around the study of the Epistle to the Hebrews. Early in the morning they will set a high goal for the day by studying together Murray's "With Christ in the School of Prayer." In the evening they will close on a climax of addresses by different speakers on the general theme of "The Names of Christ." These ten topics are most interesting,—Christ as King, as Priest, as The Lamb of God, as Mediator, as Messenger of God, Christ and His Church,—in the Moral Life, in Modern Life, and His World Vision. Last, and the climax of it all, Christ the Only Foundation. Try, if you can, to set these great themes against a background of Catholic thinking and teaching that has through the centuries obscured the very meaning of these words, and you will catch some of the significance of this Summer Institute for pastors, laymen, women and young women in the Baptist Temple, Havana Cuba.



FACULTY CUBAN AMERICAN COLLEGE, 1925-26

Only three of these are from the United States, several of the native teachers holding the degree of Master of Arts, and two the degree of Doctor of Philosophy.

Ninety Years Young

The Berean class of Santa Clara Church was holding a prayer meeting in a far corner of this inland Cuban city, as is their custom each week. During the service Miss Christine Garnette, evangelistic missionary located in this city of more than 75,000 people, saw a little old woman sitting back in a corner of the room. Old people have always had an appeal for Miss Garnett, so she made an especial effort to meet and speak

to the little old woman, with her dark wrinkled face and her eager eyes that followed with such interest everything that was done. It was plain to be seen that this was the first time she was ever in such a meeting.

After the formal introduction of herself, and the finding out of the little old woman's name, Matilde Villavisenci, Miss Garnett asked her, "Did you like the meeting?"

She was unprepared for the enthusiasm of the answer. For the dear old soul threw her arms around the missionary and with earnestness replied:

"I've liked it better than anything I have ever heard in my life, but I do not understand it."

Immediately the missionary asked where she lived and the wrinkled face lighted up with joy as the promise was made to come to see her soon.

Three days later Miss Garnett found her way down the winding street of Juan Bruneo Zayas to the little two-room home of Matilde, perched on a small embankment up which go little steps. In the scrupulously neat and clean room she sat down to talk with her new friend.

"I really did not believe you would come to see a poor old woman like me," was the greeting she received, "just sit down and tell me about your religion."

So the way was opened immediately to talk about the most vital interest of anyone, old or young.

Miss Garnett soon found that Matilde had been a seeker for many years of the ninety-two that had laid their frost upon her bowed head. Out of the superstitions that she had inherited, and the meager instructions that had been given her by Catholic nuns when a girl, Matilde had evolved for herself a system of image



HAPPY CUBAN CHILDREN

These children are seated at the entrance to the Madrugá Church, recently built, waiting for services to begin.

worship that was deeply tinged with a lately learned spiritualism. Truly had she sought earnestly for satisfaction, listening to anything that promised to bring peace to her hungry heart.

Eagerly did Matilde listen to Miss Garnett as the gospel story was unfolded. Her questions gave direction to the conversations, many of which followed that first visit of the missionary. Constantly did she say, often with her hand laid upon the missionary's knee to give earnest emphasis:

"Now that is the truth, is it?" Upon being reassured that it was, and the Scripture source of the truth being read she would invariably say, "Now I am going to believe what you have told me, I am an old woman. If you are telling me wrong, you are responsible. I have long sought the truth, now I am going to do as you say."

So the faltering feet began to find the way to Jesus.

Inside the door of the little back room where Matilde slept was her shelf with several cheap little plaster figures before which for years she had kept a candle constantly burning. Miss Garnett's eyes had often wandered to this as she patiently taught her week after week. Finally the discussion turned on the rightness and wrongness of image worship. The little old lady had no excuses to offer, such as the reasoning that the images themselves are not worshiped, but only what they represent. Like the great masses of the people in a Catholic land, she frankly and earnestly worshiped the little plaster figures, knowing no better.

That day Miss Garnett said to her, "Senora, what are those candles for?"

With a laugh at the ignorance of this American Senorita she said, "Why don't you know, haven't you candles in your house? You will have bad luck if you do not burn candles."

With her New Testament open before her, Miss Garnett read those beautiful words of the Lord, "I am the Light of the World," and then quickly followed with God's commands about image worship. Matilde was deeply touched. She was quite able to reason out that if Jesus was the light, tiny candles of man's making would not be necessary for a soul to find favor with God.

"Then I'll go blow out the light, for I want to please him in everything," was her swift conclusion when all the evidence was in and her mind and heart convinced that her former ways of trying to please were futile. At first she asked Miss Garnett to blow them out for her. But the missionary had had too much experience with the queer twists of Catholic thinking to consent to do this. Matilde's own actions were necessary to seal the decision.

It was a dramatic scene. The tiny little room, the shelf of gaudy figures on the wall, the little cheap candle flickering before them, and an eager, hesitating old woman who wanted, above everything else, to please God. With a pitiful gesture of her expressive hands, she said, as she turned from before the shelf:

"Are you sure?" And when Miss Garnett, with eyes full of tears, said firmly, "I am sure. Jesus is our light, He said so himself. Listen, Matilde, 'In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.'"



"OLD MATILDE"

Baptized at the age of ninety, she is growing into a wonderfully effective witness for Christ.

Matilde turned quickly, reached for the candles and decisively blew them out. It was the first step forward into the new life. Upon her reaching for the images Miss Garnett suggested that she should think it all over before taking that step. These images had been such a vital part of Matilde's life through so many, many years that the missionary feared too quickly resolved action. But Matilde had been seeking the truth too long to turn aside, now that her heart told her she had found it.

Through all these months the neighbors had been predicting dire consequences to the old woman for her rash following of the new faith. So when, after two years

of teaching, of faithful attendance upon church services, and eager learning of all the doctrines of salvation, Matilde applied for baptism and membership in the church, heads were dolefully shaken in all the neighborhood. All of the women of the neighborhood hastened to tell her that this strange new kind of baptism would surely kill her. They met only a happy smile and the quick reply, "Then I'll die nearer to Jesus than I would be in any other place."

The baptismal night came, and Miss Sewell, our other missionary in Santa Clara, attended the dear old woman to see that she did not slip as she went into the water. Fearing that the dark predictions of her neighbors had brought a little fear into her heart, Miss Sewell reassuringly said to her:

"Matilde, you know the Bible says that there is rejoicing in heaven over just one sinner that repents."

Again came that flashing sparkle from her eyes the missionaries had come to love, as Matilde replied, "Then they are having a great time now, for I was a sinner ninety-two years, and I have surely repented."

Now, Matilde says when you ask her age, that she is ninety-two years *young*, for is she not a "babe in Christ,"—but one eagerly growing into a wonderfully effective witness for the Christ she has found after a lifetime of seeking.

* * *

A Beautiful Benefaction

About ten years ago Gaspar de Cardenas, one of the most influential and aggressive of the Cuban pastors, advocated before the Baptist Convention of Western Cuba the founding of a Home for the Orphans and Aged. There had come under his observation cases that called desperately for such an institution. But Cuban Baptists are very poor, and such an undertaking was beyond their slender resources.

Cardenas did not let the interest in it die, however, and at every annual meeting of the Convention he would bring it up for discussion, having found in the experiences of each year some new arguments for the establishment of such an institution.

About four years ago there occurred an incident that stirred all the Baptists to indignant resentment. A much beloved Baptist woman, left without funds or people to help had been cared for in her illness by her Baptist friends until her condition became such that they could no longer attend to her needs. She had to be sent to a hospital. The Catholics had hospitals in which she might be re-

ceived but only at the cost of being cut off entirely from her beloved comrades in the faith. So it was decided to secure her admission to a municipal hospital where under the laws of Cuba her friends might still visit and cheer her.

They did not reckon with a Catholic Superintendent. After the dear old woman had been placed in a ward of the hospital they found that none of them might visit her, not even a pastor. There alone, friendless, with the Catholic authorities constantly urging her to deny her faith and become a Catholic before she died, this faithful Baptist woman passed her last days. It was a story that well might stir our hearts. It did stir Cuban Baptists to definite action. In that same year some Baptist children, left orphans by death of father and mother, were placed by relatives in a Catholic Home where they would never have a chance to know the faith that had meant so much to their own parents. So the need of Home such as Brother Cardenas has begun to see long ago became very clear, and Cuban Baptists began to look about them to see how the need could be met.

The Convention of 1924 voted to undertake the support of a small Home for the Aged and Orphans. The Home Mission Board rented a farm of a few acres on which there was a small house, several miles out from Havana. Here in that year the "Asilo" was opened. It could shelter only a few, and was soon filled. The Cuban churches faithfully kept their pledges to its support and it was a haven of refuge for those who without it would have been destitute and helpless. But a permanent home had to be found.

In the spring of 1925 Mrs. Geo. W. Bottoms of Texarkana, Arkansas, visited the Cuban Baptist work. She was much impressed with the work of the Asilo. It appealed to her because it is the first movement of Cuban Baptists toward independence of action, and their first undertaking without assistance from the Home Board. She saw the need for it, and her heart was stirred by this tiny refuge for the helpless of our own faith, set in the midst of great Catholic institutions who would be only too glad to see Baptists unable to care for the children especially.

So when in the latter part of that year she learned from Dr. M. N. McCall a most suitable property in a thriving suburb of Havana had been offered to Cuban Baptists at a most advantageous price, negotiations were immediately begun for the purchase of it as a gift to Cuban Baptists for a permanent home for the orphans and aged of the Baptist faith.

The property occupies a city block. On it is a large and beautiful home, built by a wealthy man for his own home. His death in a few years caused the property to be placed on the market for less than half its cost. The grounds are well planted with orange and banana trees, a dozen other fruits, coffee trees, a row of royal palms across the rear of the property, and space for playgrounds and truck gardening. It has a capacity of about forty children and a dozen old people, which will suffice for the needs for a long time.

The 1926 Cuban Convention meeting just a few months after the death of Gaspar de Cardenas, named the Home, "The Gaspar de Cardenas Baptist Home for the Aged and Orphan." Deeply grateful are Cuban Baptists to Mrs. Bottoms for thus making real their hopes for a Home for their helpless. Through the



MRS. G. W. BOTTOMS

Whose beautiful benefactions have richly blessed Cuba. At her side are Misses Mildred Matthews and Eva Inlow, missionaries.

years as this beautiful benefaction blesses our work in this island where all the nations are represented, this gift will grow in meaning and power. It gives encouragement to this small band of Baptists who are contending against the great power of the Catholic Church. It gives heart to the missionaries who represent us in that island and it will give untold blessing to the aged saints and the bright children of our Baptist churches in Cuba.

The Business of Life— Three Stories of Cuban Laymen

Pellon was a soldier in the standing army of Cuba, wicked, blasphemous and without belief in God or confidence in man. He was stationed in Santa Clara. One day walking down one of the streets of the city he noticed a group of men standing in front of a doorway. So he too stopped to see what was going on. Inside the house some people were seated listening to a man speaking from a platform. Pellon listened also. Presently he was asked to come in and sit through the service, which he did. Little did he understand of what was being said, but one sentence emblazoned itself upon his mind, never to be forgotten. For the preacher had not failed to give it in ringing tones that could not be disregarded.

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Pellon did not like those words. They haunted him too much. He did not want to go back to the church, yet something drew him, until the struggle within himself became so desperate that he asked for a transfer to a military post in another part of Cuba, hoping thereby to get away from the words and their message to his wicked life.

But change of environment did not help his tortured soul. After eight months back to Santa Clara he came, and into the services of the Baptist church, a seeker after the God whom he had mocked all his life. In the Berean class he was an earnest student of the word that had struck home its truth to his heart. He was a faithful attendant upon church services, and with keen eyes he watched the walk of the members of the church to see if they were loyal to the Word they professed to believe and the Saviour they professed to follow. Into his heart there came an oppressive sense of the burden of sin upon him, a youth spent in sin for which he could make no amends. Then upon this darkness there finally dawned the light of belief, as patiently, quietly and devotedly the pastor of the church, M. A. Gonzales, led him to look to Jesus for salvation.

Five months after his first application for baptism Pellon was approved by the church as a man whose life before them through the probation time had proven that he was really a changed man. So the soldier of that casual encounter with the Word of God came to enlist definitely as a soldier of the Cross.

From a rebel against God Pellon changed to a servant of the Most High.



PELLON, THE MISSIONARY OF THE LITTLE CART

As Pellon peddles his wares from house to house he witnesses for Christ by giving with each purchase a small Gospel. "This," he says, "is my real business."

Convinced that he could not stay amid the many temptations of a soldier's life and live as he must now live for Christ, he left the army and became a peddler of tinware in the city of Santa Clara. In Cuba this is an occupation responding much to our corner store in the suburbs of our cities. As Pellon peddles his wares from house to house in this great inland city he witnesses for Christ in a most unique way.

It is the custom in Cuba for the merchant to give some trivial article to each customer who makes a purchase. This is called the "contra." Pellon has consecrated this old custom to a missionary purpose. For when the woman who has just bought a pan demands her contra, he gravely hands her a small gospel. If she protests that she has no use for that, he will earnestly say:

"But you do not know the value of it. This is the most precious thing in the world." Down upon her doorstep he will sit to show her the exceeding great value of his contra. So is the gospel preached from house to house as Pellon sells his wares to the housewives of Santa Clara.

When Pellon was asked to pose for a picture with his little cart and donkey he would not be content unless he might have his hands filled with his tracts and gospels, for, said he:

"This is my real business."

* * *

Down upon the Atlantic coast, there is a large and important seaport, Caibarien. It is the center of the fishing industry on this part of the island and also a large sugar shipping point. Here in 1922 Luis Rasco, a business man of the town was converted through the

preaching of an evangelist. The only evangelical church in town was Presbyterian, but Rasco studied his Bible and had come definitely to the Baptist position on vital doctrines, and so did not join any church upon conversion.

With a friend of his, he opened a mission, and into it were gathered seven of like belief, and these formed the nucleus of the Baptist church organized several months later. The little congregation had to assume heavy obligations in beginning their work. They had to buy a lot in order to get started. It was here Rasco showed evidences of the zeal that has through the years since inspired many a similar sacrifice. For from his own slender income he paid \$250 on the lot, nearly half its en-

tire cost, and a year later gave a similar sum to wipe out an indebtedness that was crippling the progress of the little band. Through the year that followed he paid for the installation of lights, gave a piano to the church, other freewill offerings at every opportunity.

Were Rasco a tither only he would pay into the Lord's treasury about \$12 per month. But when the average is struck on his year's gifts it runs beyond \$20 per month.

He is not only a steward of his money, but a faithful steward of talent and opportunity. He encouraged the organization of a W.M.S. in the church, his wife being the first president. He sought an outlet for the gospel message more than the preaching service, finding this in the publication of a paper, *El Propagandista*, in which the Catholic teachings were discussed and Bible quotations freely used to combat them. In 1925 he organized a Sunday school in a part of the town far away from the church in which he has enlisted about 50 children. This has grown until now there is held a service each week, this consecrated layman doing the preaching. Within his own home his private life is marked by faithful family prayer. Surely his pastor's words about this man are not extravagant:

"As an enthusiast for his church he is without an equal. His life counts for much in all parts."

Thus has one Cuban Baptist set a pace for the Baptist laymen of our Southern Baptist Convention that few can match. He has not thought himself excused from giving because he had not much to give, but has found the way to give and serve extraordinarily.



"EMBAJADORES DEL REY"—R.A.'s—CALVARY CHURCH, HAVANA

"New organizations in the various churches and missions are being formed, and it is the dream of the city organization to band these young Sunbeams, R.A.'s and G.A.'s together in a city-wide organization, just as they are in the large cities in America."

One more story. A grave little man came up to me at prayer meeting in Calvary Church, Havana, one night and gave me his card. He is a restaurant man in the city. But on his business card instead of advertisement of his place of business, were these words underneath his name, "Diaconoy Tesorio Iglesia Bautista, Calario." (Deacon and Treasurer of Calvary Baptist Church). And I remembered the literal translation given me by a Greek scholar of those words of greeting which Paul uses in his second letter to Timothy. "Paul . . . in the service of the life that is in Christ Jesus." Holgado wants the world to know that first of all his business is that of Christ Jesus, serving through the church he established on earth.

So are the laymen of Cuba taking their place along with those men of the homeland who are catching a vision of their stewardship, their service to the same Lord both acknowledge and adore.

* * *

The Youth Movement in Havana

Miss Eva R. Inlow, Havana, Cuba

The pride of the Baptist missionaries in Havana is centered in the property that was bought for the building of a great Baptist school. It is on a hillside, the highest point in Havana, overlooking that city of over five hundred thousand people of every nationality and occupation. It is in the heart of one of the beautiful residence sections, thus making it a possible center of activities for the thousands

of boys and girls in that section of the city. It is not an attractive place to them now, however, for the young people do not center their lives around a vacant lot. The great pity is that there are no great buildings there that can be used to call them, to lure them there to learn to live educated and Christian lives.

But even as the lot stands alone and waiting its opportunity to serve, it stands guard over the various Baptist churches and missions of Havana. It watches the young people visit a church, become interested, and return. Soon that young person in the church catches a gleam that grows to be an ideal, and makes of him a loyal young follower of Jesus, eager to serve, anxious to learn.

That the sincere young Christian in Havana is ready to learn and to be trained has been proved many times, and in many ways. Only last winter a class in the Sunday School Normal Manual was taught in the Baptist Temple every Saturday night for a period of three months or more. Members of the other Baptist churches and missions were invited to attend, and the result was that the average attendance in the class was more than forty, and thirty of them took the examinations and received diplomas. So great was the enthusiasm that early in the fall another class will be organized (at the request of the students), and soon, if God wills, the whole eight books of the course will be completed. That is the plan of the teacher of the class, and it has the enthusiastic approval of the class.

Unfortunately, all of the young men and young women that attend these churches and missions do not have the opportunity of attending a B.Y.P.U. in their own place of worship. All of the churches and missions do not have this important organization. But more and more they are perfecting their Unions, and those who do not have them are planning to organize. In the recent Cuban Baptist Convention in Havana it was decided that not only the Havana churches, but the Baptist churches of all occidental Cuba would adopt and follow, as nearly as possible, the B.Y.P.U. Manual. This resolution had hardly been passed when the pastor of one of the most enthusiastic churches went to one of the missionaries and asked for enough copies of the Manual for his union to study. Before that, in spite of the proffered help of the missionary, they had felt that the American plan was too difficult for them. But



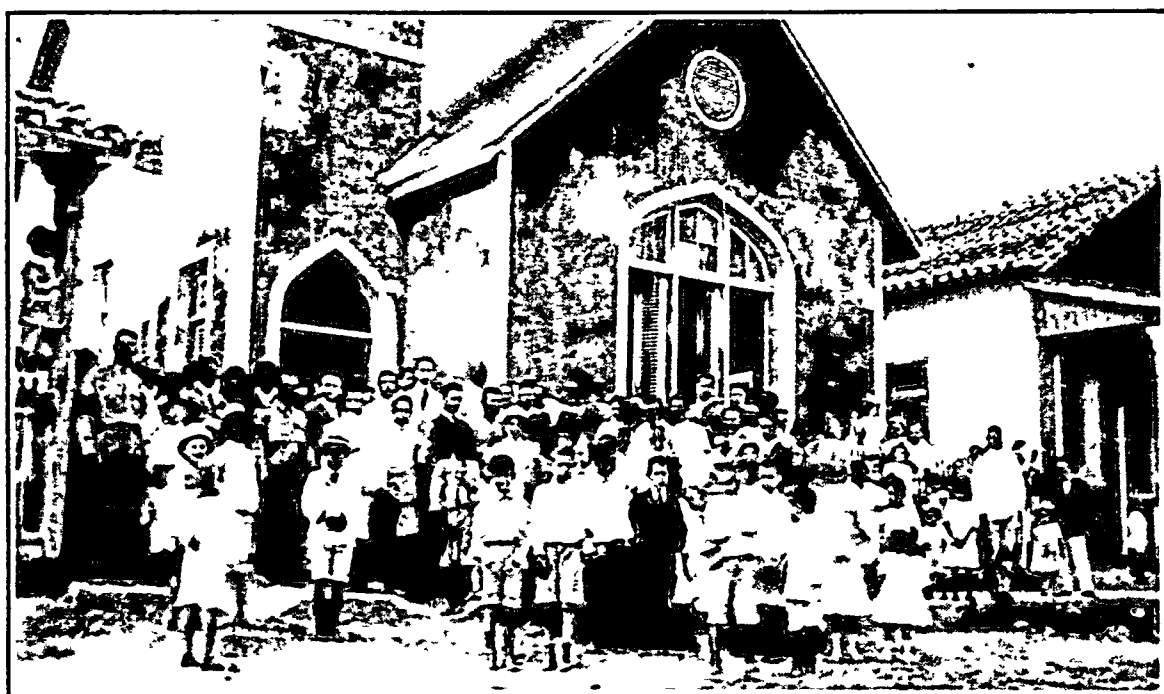
"RAYOS DEL SOL"—SUNBEAMS—CALVARY CHURCH, HAVANA

"Is it any wonder that when we have such material as this to train that we want to give the best we have and plead for more workers to come over and help us."



"AUXILIAS DE NINAS"—G.A.'S—CALVARY CHURCH, HAVANA

"We have a Royal Ambassador who won his whole Catholic family to Christ; and we have a Girl's Auxiliary member whose Catholic family forces her to do an unbelievable amount of housework in order to be allowed to attend the meetings."



YOUNG PEOPLE'S MEETING, CONSOLACION DEL SUR

"It seems to be characteristic of these young Cubans that if they have an organization they want to make a success of it. Only God and the missionaries in Havana know the great need for more missionaries to love and help these young people."

once they got the vision, they refused to recognize the difficulties.

It seems to be characteristic of these young Cubans that if they have an organization they want to make a success of it. They do not want to undertake a B.Y.P.U., for instance, unless they feel a desire for it, and an ambition to make it mean something. In this they are to be congratulated, because it is a rare occurrence for a B.Y.P.U. to fail because of lack of interest. If they have someone to lead them and encourage them when they are discouraged, there is little that they will not undertake and accomplish. Only God and the missionaries in Havana know the great need for more missionaries to love and help these young people.

It is the hope of the missionaries in Havana that early in the fall a city B.Y.P.U. organization may be accomplished. It is expected that this will do much to quicken interest and encourage new organizations. In speaking about the young people in Havana, one cannot fail to mention the W.M.U. auxiliaries. There we find three Sunbeam bands, five Girls' Auxiliaries, and two Royal Ambassadors. There are unlimited possibilities for the organization of more, when the proper time comes. Some of these societies are exceedingly well organized, and are thriving. Others are improving as the leaders learn more about the management of such an organization.

Among the W.M.U. auxiliaries we find some of the most loyal little Christians that can be found anywhere. The lives of some of them are very beautiful in their determination to follow Christ in spite of all opposition. We have a Royal Ambassador who won his whole Catholic family to Christ; and we have a Girls'

Auxiliary member whose Catholic family forces her to do an unbelievable amount of housework in order to be allowed to attend the meetings. There are many, many like them—true, loyal little followers of Jesus. Is it any wonder that when we have such material as this to train that we want to give the best we have and plead for more workers to come over and help us?

In the fall, when the weather will permit, active work again, new organizations in the various churches and missions will be formed, and it is the dream of the city organizer to band these young Sunbeams, R.A.'s and G.A.'s together in a city-wide organization, just as they are in the large cities in America. Thus will they learn to work with the others, and

will learn of the successful plans of others, and they will profit by the companionship and co-operation.

Could you but see the streets of Havana, with the thousands and thousands of young people, and could you but realize that countless numbers of them have never once heard of the love of Jesus Christ, you would be appalled at the realization. The youth movement of Havana! They are swarming the streets, all going somewhere. Where they are going, and what they will do when they get there, no one knows. No human being can control the going and coming of any of them, but, thank God, the missionaries and Christian Cubans there know and preach of a heavenly Father who can control the lives of every one of them. But there are so many who never hear at all. How we long and pray for more help to tell them! Our plea to American Christians is that they will pray God to send more laborers, for the harvest is ripe.

* * *

Greatness

"Oh, God, Thou art so great!

Thick sown in space,

As motes in sunbeams, suns and systems lie!

Lord, what am I,

That I should seek Thy face?

"Nay, sink not so my heart,

But say, elate,

His tender thought through all immensity

May follow me—

My God, He is so great!"

—Annie Steger Winston, in S.S. Times.



"AUXILIAS DE SENORITAS"—Y.W.A.'S—CALVARY CHURCH, HAVANA

"Could you but see the streets of Havana, with the thousands and thousands of young people, and could you but realize that countless numbers of them have never once heard of the love of Jesus Christ, you would be appalled at the realization."

What We Have Done as a W.M.U. in Cuba

Miss Mildred Mathews

It was a great pleasure to me this year to have for reference the book which contains the minutes of the Woman's Missionary Union of Cuba from its organization until the present date. Many times while I have read the minutes of past years I have thought and wished that I could turn back the past years and put myself in the place of those women who were present when the work of the Cuban W.M.U. was begun, to be able to see with my own eyes the progress of this worthy and important organization.

I could almost wish to change my personality with that of Mrs. McCall, Miss Haynes, Mrs. Calejo and others of our Cuban sisters who had the privilege of being makers of Baptist history in Cuba, or in other words, the discoverers of the possibilities stored up in the lives of Cuban women and children. Surely the women who were present when the W.M.U. of Cuba was organized and have helped all through the years deserve our respect and appreciation. They are the ones who laid the foundation for this splendid organization which exists now among the women and youth of this little island. With a sincere heart I express my appreciation for what they have done and say with all sincerity, "May God bless them."

On reading some of the history of the Cuban W.M.U. it is difficult to believe that the union has existed so few years for it is remarkable the way in which the work has increased and grown during such a short time. I would dare almost

to say that no other W.M.U., in whatever country, has made such rapid progress as has ours. And surely we ought to give all the glory to God, for without him it would have been impossible to have had the success we have had.

Beginning with the organization of the Woman's Missionary Union in the city of Prinordel Rio in the year 1913 with a representation of only 7 societies, we see what God has done for us during these 13 years. The first minutes which I could find was that of 1914 when the Union reported only nine societies with a membership of 172 members and the amount of money given was \$76.23, and I think that the secret of the success of the Union was that from the very first the women had such a firm determination to serve God and preach his gospel in all parts of the island. We read in the first minutes a proposition made and accepted by the Union. "Seeing the necessity for extending the gospel, and having the desire to co-operate for this purpose, Mrs. Cova proposed that the different societies organized help with a certain amount all of the workers who desire to work in other fields and have not the means necessary to do so." At this same meeting the union offered to help Brother Rene Alfonso of Mariel so that he might begin a new work in Artemisa.

In the Convention of 1916 there were only five societies represented and in the Convention of 1917 none of the general officers were present. Certainly we ought to deviate a little from this history of the women to give thanks to the brethren, the pastors, for their co-operation and interest, especially during the years of beginning, for according to the minutes of the Conventions we learn that many times the men had to preside at the women's

meeting and present the numbers on the program. In one of the conventions we read that one pastor proposed that the General Secretary of the Union write to all the societies to encourage them and invite them to work more. And that she should write letters to the pastors of all the churches where there were no societies, begging them to do all possible to organize said society in his church.

According to the information which we have, none of the young people's societies were organized until 1918 or 1919, for we read that in the Convention of 1919 one woman presented a theme entitled "How to organize the Band 'Sunbeams'" and the Union voted to organize in each church the Sunbeams and Woman's Missionary Society.

In the year 1920 the Standard of Excellence was presented to the Union and the next year it was accepted.

For lack of time and space we cannot follow the history of the Union year by year but we can say that during the last five years they have presented, accepted and put into practice with a great deal of success the Standard of Excellence, they have given to the Societies and churches the Calendars of Prayer, have begun the observance of the three weeks of prayer, they have organized the young people's societies until now there are 29 of them in our churches, they have organized classes of mission study. This last department of the work has grown so in interest that in the report of 1924 the Committee for Mission Study reported 232 certificates granted and a total of 259 who have studied a Mission Study book. The Union also has placed in each society the department of Personal Service, and last year we reported thousands of visits made and the many other parts of personal service which the women have done.

In 1913 there were seven societies and in 1923 there were 25. In 1913 the offerings amounted to \$76.23 and in 1924 the total amount of gifts amounted to, \$1,410.91.

During these thirteen years we have given to the cause of Home Missions, Foreign Missions, Cuban Missions, the Baptist Home in Cuba, the 75 Million Campaign, the New Campaign, we have supported a young lady in the Training School in Santa Clara, and now we are paying the tuition of a young man in the Seminary in Havana, we have given our money to the poor, we have helped in the expenses of the local churches, we have given to the Church Building Fund and, in fact, we have given to all the objects supported by the General Convention. We have written our own programs and through the most gracious help of the Arkansas W. M. U. we have been able to publish the programs for distribution.



"SOCIEDAD DE SENORAS"—W.M.S.—CALVARY CHURCH, HAVANA

At Houston 48 churches were awarded a W.M.U. Banner for having a full graded Union in which each organization was A-1 the entire year. Here is such a church in Cuba.

and not only are these programs used in our own societies in Cuba but they are sent to the Spanish-speaking society in Ybor City, Tampa, Florida, and they are often distributed as literature and tracts by our workers.

And what have we done during the past year which closed with our Convention in April? At present we have 29 Women's Missionary Societies and 29 ramifications. This is just a coincidence that we have the same number of young people's societies as women's societies and does not mean that wherever there is a woman's society there is a young people's society. But it is true that in the following places we have a full graded Union with the five societies: Havana, Consolacion del Seer, Cabarien, Cienfuegos, Casilda and Santa Clara. This past year we were able to report 18 A-1 societies.

During the year we organized seven new women's societies and 14 young people's organizations. The Superintendent of Mission Study reported 136 diplomas and 39 seals granted, an increase of 56 diplomas over the past year.

In gifts we gave more than \$300 over the amount of the year preceding. The total amount of gifts reported for the year 1925-1926 was \$1,698.77.

But figures do not tell all. Oh, that I had the power to express in words the blessings spiritually which our women have gained because of such organizations of W. M. U. Such sacrifices that they have made. During our Self-Denial Week in October we gave \$100.23. Those gifts were indeed sacrificial gifts. The majority of our women are poor and their gifts are made up of pennies, two-cent pieces, nickles and dimes. Many are tithers. Our Bible woman, Josefa, is more than a tither, for she gives more than the tenth part of her salary. Many of our women who cannot read and write have attended mission study classes and have taken oral examinations and by doing so have received diplomas and seals. Many of them, with little training and experience and almost no extra time, are the leaders of Sunbeam Bands, G.A.'s and R.A.'s. Can it be possible that our young people here in the States are not in some W.M.U. organization just because leaders cannot be found when our Cuban women with so little training are leaders of societies? What woman among us would dare to say that she could not take an examination on Mission Study when Cuban women who cannot read hold Mission Study certificates? Surely with Christ all things are possible. There is no doubt but that the secret of success of our Cuban W. M. U. is that God has been our leader and that the Cuban women and children have a desire to serve him. They have put God first in their lives and all the material things come after God.

The Fruits of a Consecrated Life

Miss Nannie David, Saki, Africa

Sapele is many, many miles away from Lagos on the Guinea Coast of Africa. Sapele is a little world of its own: years ago there was not a missionary and not even a Christian living there. "By chance" we would say—but God's eye was on him—a trader who was a heathen man traveled to Lagos to do some trading. While in Lagos attending to this business, the story of Jesus reached his ear. The truth of salvation lodged in his heart and the trader became a converted man.

Happy in his salvation he returned home, and like Philip and Nathaniel of old he told his friends of the "Jesus Man" as the Saviour of the world. They became Christians and joined him in telling the new story, and on and on until many became Christians. A Baptist church was organized and the interest, consecration and devotion of these Christians became so great that to-day there are three Baptist churches.

In July, 1923, these earnest men and women sent a letter to the missionaries asking for a missionary. The people of Sapele had the money with which to build the schools but they were anxious to have a missionary to come direct to them in the building. At the same missionary meeting a letter was read from the native Christians of Kaduma, pleading, "Send us a missionary." Kaduma is the gateway for the Southern Baptists into Northern Nigeria where the Mohammedans are teeming through the country preaching the Mohammedan religion.

Even yet, three years later, Kaduma has no missionary. A consecrated native pastor is doing most effective work and the church is paying his salary.

Two of our newest missionaries, Mr. and Mrs. Richardson, have been doing splendid work at Saki, eighty-three miles from any other missionary.

At our recent Baptist Convention the appeal from Sapele in Africa came so strong for a missionary that the missionaries asked Mr. and Mrs. Richardson to go to Sapele, and the people of Sapele are financially able and willing to put up a Mission house and school. Oh, what a glorious opportunity for Christ's kingdom to grow and grow in Sapele and vicinity!

But what about Saki and her surrounding country of thousands of people and not a missionary. Where are the volunteers? May Southern Baptists have the vision of the poor dying people in Africa passing into the great beyond without a knowledge of Jesus the only Saviour of the world.

Think of what the consecration of the one trader did for Sapele—his life, his money and his all. May our Southern Baptists realize the responsibility and privilege that is ours to send the volunteers and preach the gospel to every one.

* * *

Baptist Church for the Deaf Ordains a Deaf Minister

Rev. J. W. Michaels, Missionary to the Deaf

Very few of the Southern Baptist churches know that the Home Mission Board owns the only Baptist church edifice for the deaf-mute people in the world, but such is the case of the church in Fort Worth, Texas. The property was acquired free of cost to the Board by its missionary to the deaf people in the field, the parsonage of which is used now as the headquarters of the missionary. The present value of the property is estimated at \$15,000, and being in a very desirable locality is increasing in value as time advances.

The missionary work for the deaf has increased to such proportion that the Home Mission Board has granted a much needed assistant for Rev. J. W. Michaels, who is advanced in age and has for several years needed a Timothy to help him take care of the some eighty-five Baptist stations for the deaf who, without shepherding, at times go astray.

This appointment fell to Mr. A. O. Wilson.

Mr. Wilson was a member of the Swedish Baptist Church in Stockholm, and in Texas while engaged as a vocational instructor at the State School for the Deaf was connected with the Swedish Church there, and later entered the East Avenue Baptist Church to become layman helper and a licensed preacher for the deaf.

Brother Wilson's ordination took place in the Baptist Deaf-Mute Church at Fort Worth Texas, June 13, 1926, after a most rigorous examination by Dr. Forrest Smith, pastor of Broadway Baptist Church, moderator; Dr. C. V. Edwards, pastor of College Avenue Baptist Church; and Rev. J. W. Michaels, missionary for the Home Mission Board and pastor of the Deaf-Mute Church, in the presence of about 200 deaf persons of Fort Worth and nearby towns. The ordination was one of the most impressive ever performed, so say the hearing ministers and people who attended. Mrs. S. Douglas Johnson, a hearing daughter of the writer interpreted into sign-language every word that was uttered orally, and vice-versa into the sign-language.

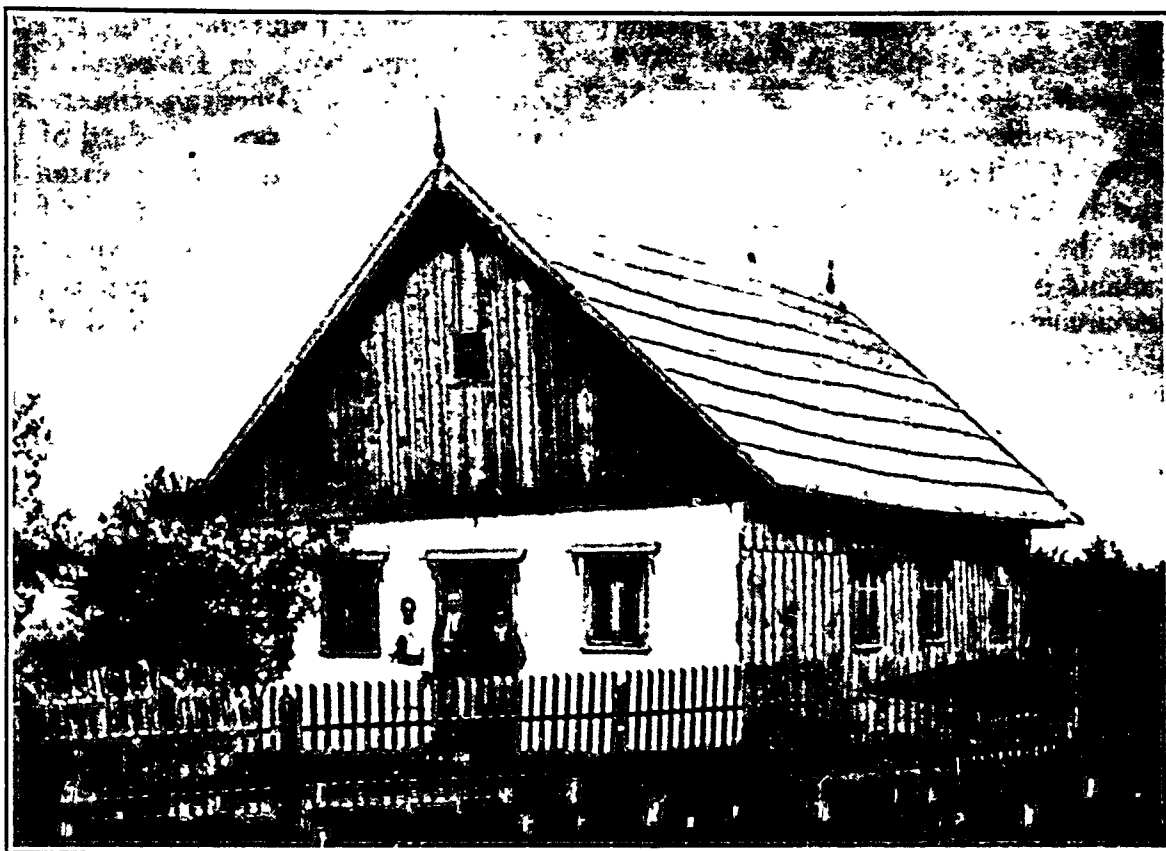
The Deaf Mission greatly needs the co-operation of our hearing church members everywhere. There are deaf people in every community who crave encouragement from the hearing church members. They greatly enjoy the company of hearing people who know the finger spelling and some of the signs used by the deaf. They more eagerly look up to such people than they do to the most intelligent among themselves. As a help for all hearing people who wish to help the deaf, the writer has prepared a Handbook of the Sign-Language, pointing out scriptural mention of the deaf, the origin of signs, the universality and naturalness of them, and an easy way for one to familiarize himself with the signs. Every Sunday-school library should have one of these Handbooks. Have an intelligent young lady or gentleman learn the hand alphabet and a few signs, then meet the deaf-mute, draw him to the Sunday school or the church, and lo and behold ere long you will have a class of quite a number of them, and for each of the souls saved a star will be added to the crown of life. This handbook can be ordered from the Home Mission Board, 804 Wynne-Claughton Bldg., Atlanta, Ga., at cost—50 cents and \$1.

A Worthy Program for Roumanian Baptists

Dan T. Hurley, Bucharest, Roumania

When our people in the homeland think of a Baptist church they think of and picture to themselves a good building with present-day equipment, a graded Sunday school with plenty of literary helps, a kitchen with a room for social occasions often, a pastor's study, little seats for little folks and big seats for big people, a paid director of education, athletic teams, Daily Vacation Bible Schools, etc. I likewise used to think in these terms. After spending two years in the Lord's work in a foreign land I have learned better, to get along on much less. In comparison would you not like to know something of what your fellow Baptists, in what I think is the most important field in which your Foreign Mission Board is working, have with which to successfully put on a fair Baptist program in Roumania? I believe you want to know the truth.

In any land at home or abroad one of the greatest needs is adequate church equipment. In Roumania there are 1,500 Baptist churches and preaching stations, that is there are 1,500 communities in which our people preach the gospel. Of these communities or towns only eighty-eight have a building, leaving more than 1,400 communities without even a one-room church in which to meet for worship. Even these eighty-eight churches have no equipment whatever for good work or for an organized Sunday school, neither separate rooms nor printed literary



THE ONLY BAPTIST CHURCH BUILDING IN THE STATE OF BUCOVINA, ROUMANIA

There are one hundred churches homeless. Every fifty dollars will make possible a house similar to the one shown here.

helps. You can easily imagine what this condition must necessarily mean to our work.

Three years ago our Board was able to send us \$2,500 to help our people buy suitable lots and build better buildings. A little division will readily show that this was less than \$2 per community, counting only those that do not have any building of any kind! The money that we received was divided among thirty-two communities. It helped each to build some sort of a house. Better, it placed the gospel within reach of 5,000 people who otherwise would not hear it. This

money was well placed. It has paid God rich dividends. Last year God gave his people in Roumania an increase of ten per cent in membership and a large per cent of these people came from the thirty-two communities where a little house was built through the help of our Board. But how can so little money do so much? With God all things are possible. Our people help. They make the brick, they build the church, leaving only a little lumber, the windows, doors, and roof to be bought. Our people are satisfied to worship in buildings with dirt floors and to sit on seats without backs.

Briefly I want to speak of four places where the need is very great. The first place is here in Bucharest. Bucharest is a city of more than a million people. There are four Baptist bodies, Germans, Hungarians, Roumanians and Russians. The Germans have a valuable piece of property located in a fine residential section of the city. The Hungarian Baptists also worship in the German Baptist church. The Roumanians and the Russians do not have any meeting place except in the chapel of our Seminary building. Both bodies use it. It seats 200, while usually 300 try to crowd into it every Sunday. Just now there is a rare opportunity in Bucharest for some good person to help us to secure a good Baptist church at a very reasonable price. There is a large dance hall for sale in a good residential section of the city. It is a massive structure, well built and is almost new. The main floor will seat 1,000 people. There is also a fine place for a gallery which would seat 500 people. There is also a fine place for a



OUR ROUMANIAN BAPTIST SEMINARY FAMILY

"Our enrollment this year has been 42. If we can secure \$12,500 for a new building we will enroll 75 next year, and possibly 100."

choir of 300. Roumania is passing through a financial panic just now. We are experiencing the same thing that the South experiences when a panic comes in America. There is a heavy mortgage on this building and before many months it must be paid. Interest on money in Roumania is twenty-five per cent. Under these circumstances the building can be bought for about \$6,000. The necessary repair in order to put it in shape to be used as a church will cost possibly \$2,000. Thus for a sum of not more than \$8,000 we can buy and equip a good building, which will give us a fair chance to put on a respectable Baptist program in this great city. Your humble representative is preaching now in Roumania. He craves this property that he may have a place where he can preach Christ as well as teach him. It would also mean so much to our students, who would also have an opportunity to do personal work as well as to see a well organized church and Sunday school, thus letting the benefit of this program go into every section of Roumania. I doubt if there is a place in all the world where a few thousand dollars would mean so much to God's work in the next twenty-five years. Your humble missionary is praying that some good American or group will help him to buy this building and to let it be used for the glory of God.

The second very strategic place of which I want to speak is Oradea Mare. Oradea Mare is a city of 60,000 population, situated in the heart of Baptist territory. Hungarian Baptists have a valuable piece of property here and also a very nice church, but our Roumanian brethren have only two rooms with the center partition removed, thus making one room that will seat fifty or sixty people. We have hundreds of influential friends in Oradea Mare. Many of them come under such conditions to hear the gospel. If we could put not more than \$2,500 here we could build a good one-room building seating 400 or more. Only the person who has been on the field and has seen the need can realize what this investment would mean to God's work in this beautiful city. Not long ago I was in Oradea Mare. While there I met a fine Roumanian professor. He is a friend of our work. He begged me to do something for the Baptists in and around Oradea Mare, but I can't do so.

A third place is Bucovina. Bucovina comprises a territory of more than 20,000 square miles. Here is a little church which seats 100 people and is one of the thirty-two communities of which I have spoken. We put \$50 in this building and the members put \$150, plus the work. There are still one hundred communities in this territory where we hold services regularly without any building of any kind. Brother P. J. Andrisan, a graduate of

our Seminary at Louisville, is the director of the Baptist work in Bucovina. Although he is an American citizen and knows well the American standard of life he has willingly come home to spend his life among his people in this needy field. He is doing a fine work. Last year there was an increase of twenty per cent in his field. But we have really asked him to make brick without straw. Every \$50 that we could lend to his territory would help to build a church similar to the one described.

I have pointed out four instances of great needs for church buildings. Hundreds of others are equally as deserving. If Southern Baptists would take to heart and action the very wise suggestion of Dr. Carver and would spend ninety cents at home in buildings and ten cents in buildings on foreign fields our building problems would be solved easily. I know of two churches in North Carolina that are spending over \$1,000,000 in two church buildings. One-tenth of their cost wisely invested in Roumania would make it possible for at least 500 communities that do not have any building at all in which to meet for worship to buy and to build respectable little houses. It would make it possible for 100,000 people to hear the gospel every Sunday who at present do not have this privilege, and leaving off a little finery would not injure the value of the service of the buildings that our brethren at home are building.

Hand in hand with the need for better and more adequate church buildings goes the need for better preachers to man these churches. Our Seminary will soon fill a long felt need for better preachers.

Last year we enrolled twenty-five students, and our enrollment this year has been forty-two. It should be larger. If we can possibly secure as much as \$12,500 this summer for a new building we will enroll seventy-five next year and possibly 100.

I know that when you people think of a seminary you naturally think of a school with fairly good buildings, faculty, text-books, library, endowment, etc. We have learned to get along on much less. Our seminary consists of one building, which cost, including equipment, \$14,000. In this building we must make room for the kitchen, storage rooms, wash room and bath, apartments for three families including our own home, dining room, classrooms and office, dormitory for thirty boys, and a church auditorium for the Roumanian and Russian Baptist churches.

But we have another difficulty equally as great as space. We do not have text-books. We must translate them from English into Roumanian and make notes for use. We have a mimeograph machine but do not have a typewriter to help in preparing the notes for the mimeograph. It will not be difficult for you to imagine how big a job it must be to translate books from one language into another and in this way to build up a set of text-books for a seminary with a four-year course.

Further, we are trying to build up a good music department. In Roumania there is much more emphasis put on church music than in the South—yes, just about five times as much emphasis.

"He who hath ears to hear let him hear."



ROUMANIAN BAPTIST GIRLS IN TRAINING FOR SERVICE

"Our budget for all the running expenses of our Seminary family is \$2,500, and in addition we must hold a summer school. How? It is another case of the loaves and fishes. God helps us."

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., Corresponding Secretary
G. S. DOBBINS, Editor

AUGUST, 1926

Modern Baptist Persecution

The days of persecution for the sake of religious conviction and conscience are not over. In the great democratic nations of the world the battle has been won, but wherever autocracy prevails religious intolerance may likewise be found, in one form or another. It is not to be wondered at that throughout history Baptists have been the special target of autocratic and oligarchic rulers, since the democratic principles of Baptists are dangerous to the point of destruction of all government which puts power in the hands of the few and refuses equal privileges to all.

The indignation of lovers of liberty throughout the world has been aroused by the unjust and intolerant attitude of the Government of Roumania toward the Baptists of that country. That this attitude, with its consequent persecutions and discriminations, is the result of influences set in motion by the Greek Orthodox Church is common knowledge. Secretary Love calls special attention to the contrast between the treatment given Baptists in Roumania with that of the freedom accorded Greek Orthodoxy in America. Just recently a high ecclesiastic of Greek Orthodoxy arrived in America to solicit funds here and was given a rousing welcome at the very hour when Orthodox priests under his dominion were harassing those who in their religious faith represent a large part of American citizenship.

A communication from an honored Baptist brother in Roumania gives the startling information that recognition of Baptists as having legal standing has been withdrawn. Baptists in Roumania, on the basis of past laws, he continues, have had church autonomy, with legal right to own church property, to rear their children in the faith of their fathers, to erect buildings without hindrance, to exercise their religious functions without interference of the police or other authorities. Their houses of prayer were free from state taxes, their preachers free from military service, there was no discrimination in state functions, school privileges, and the like.

Through Greek Catholic influences, however, all this is now changed. Baptists have been left out of the recognized confessions in the recently enacted law, which has served to interfere with the right to hold gatherings and religious conferences, and has put restrictions on every branch of Baptist activity. Our correspondent tells of eight recent cases where the authorities hindered the purchase of property by Baptists;

of the sealing up of a house of worship by the authorities; of the putting out of the public school children of Baptists because they would not attend the Orthodox Church nor conform to its requirements; of the refusal of the authorities to permit the Baptist minister to teach religion to the children of Baptists nor examine them in it. Innumerable protests and petitions have been presented, but without avail. "We are pursued," the writer pathetically declares, "like game in the forest, they try by every means to destroy us, and we are left without help."

It is thus evident that Baptists in Roumania are in a very grave situation. They cannot educate themselves, they cannot develop their churches, they cannot propagate their faith, except in the face of difficulty, danger, hardship, suffering, loss. The Roumanian Government, in the signing of the Peace Treaty, guaranteed the right of existence and unhindered development to all religious faiths; yet it proceeds to revoke all these guarantees for Baptists, and that notwithstanding the fact that Baptists have proven themselves peaceful, law-abiding, loyal citizens.

Our correspondent closes with this earnest plea:

"We beg all our compatriots in different parts of America, we beg our American brethren who have passed through struggle for true liberty to pray to the Lord for us in Roumania that he may change the wrong attitude of our statesmen toward us. We beg all our friends and all the Protestant churches in the world to look to us and our country where religious liberty and the right of man are broken.

"We beg you finally to be kind enough to transmit our greeting to all the churches and our brothers in Christ."

Surely we shall not fail to pray for these harassed and persecuted brethren in this far-away land, and to render them any assistance within our power.

* * *

The Home Mission Board

A significant meeting of the Home Mission Board of the Southern Baptist Convention was held last month—significant because of the policies inaugurated and the vigor and hopefulness with which its great tasks and opportunities were confronted.

Never was there greater need for a strong, aggressive, far-sighted, comprehensive policy of home mission effort in the South than exists at this moment. Never did Southern Baptists need an agency through which all the churches might co-operate effectively in the evangelization and Christianization of the South than at this hour. No graver mistake could be made than the relaxation of effort and interest in this mighty cause at such a time as the present.

Home mission needs challenge in many directions. There is the work of direct missions, in which missionaries of the Home Board will go directly to the neglected, the uncared for, the religiously destitute, the unsaved, with the saving gospel message. We must not forget that there are multitudes of such in our midst who will not be reached unless Southern Baptists unite their gifts to make possible special workers who will give themselves without stint to this appealing task. The Indians, the Negroes, the foreigners, the backward people of the remote country districts—surely these are a charge upon us which we may not lightly cast aside.

Then there is the evangelistic appeal and opportunity. In hundreds of churches and communities, even where there is adequate religious provision, the fires of evangelism burn low, and a torch is needed from without to kindle the flame of love of souls. No agency in America ever produced such remark-

able record of results as did our great Evangelistic Department of the Home Mission Board in the days when it was unshackled and permitted to carry on a worthy program. Are there not lost souls as precious and as numerous now as then? Is this work being done by any one else? The inescapable fact is that if our evangelistic staff is not in the field, well organized, well equipped, well led, cordially received by the churches, co-operating in great simultaneous campaigns, so far as human wisdom can see there will be scores and thousands who will go down to Christless graves whose blood will be on our hands. Surely we shall not fall back upon any hard-shell doctrines to excuse ourselves for neglect in a far-reaching evangelistic program that should reach every corner of the South in a mighty, united effort to win the lost.

We are reminded, too, of the challenge of our mountain schools. Where have we ever made an investment that has yielded such marvelous dividends as the money and men we have put into these schools? Are not the mountains and the underprivileged youths who dwell in their fastnesses still there? Has any other provision been made? If we do not help these boys and girls, what will become of them? All that we have done for those who have gone before pleads with impassioned eloquence for the new generation now coming on the stage, whose needs and possibilities are no whit less. We cannot, we must not, forget these mountain lads and lasses.

Just across the Gulf Straits, our next-door neighbors are the people of Cuba and Panama. We have gained a foothold for New Testament religion in these places that bids fair to make them strongholds of Baptist faith in the next quarter-century if we are faithful to our opportunity now. Read in this number the stories of Baptist progress and Baptist need. We did well in the pioneer days, when the seed of the gospel was being sown. Shall we do less well in these days when the cultivation of the soil is so necessary to an abundant harvest? Is it any less imperative now than then that we give the pure gospel to a people who all their lives have been shackled by Romanism? We can not escape the appeal of these neighbors in the hour of their need and hope.

What shall we say of the Southwide institutions for the care of the sick? Of the wonderful work in behalf of the deaf-mutes? Of the fruitful though inadequate efforts to reach and win the Jews? Can anyone doubt for a moment that these forms of missionary endeavor have been exhausted, and that there remains now nothing for us to do? Shall we shut up our compassion for these unfortunate and needy ones in our midst, and still call ourselves Christians?

The Board faced these appeals for its help with heavy heart, because of indebtedness and necessity for retrenchment. As a guarantee against unexpected restrictions in income the wise policy was adopted of making conditional appropriations, "dependent for continuance after ninety days or six months upon the measure of receipts." Yet as the meeting proceeded a more hopeful outlook developed. The warm reception given the Board's report at Houston was a cause for congratulation. Business conditions are favorable for a good year of collections from the Co-operative Campaign. Plans were heartily entered into for pressing the campaign for 500,000 tithers. Faith was expressed in the increasing success of the Co-operative Program, and every energy on the part of this Board will be put forth to strengthen the unified effort of Southern Baptists to raise the maximum of nine million dollars.

The cause of home missions is on the upgrade. It is necessary only that our people be informed as to its great tasks and purposes to commit them to its support in worthy fashion. God grant that this may be for the Home Mission Board the turning tide, and that another year may see its debts reduced and its program extended so as to bring it back fully into its own!

International Relations According to the Gospel

We hear much about international relations in these days. There seem to be as many opinions about just what should be the attitude of the United States toward her neighbor nations, East and West, as there are leaders in our national life to-day. Listen to a simple story that is a bit of pungent comment on the type of international relations that can never bring on a war, but that will eventually bring in the reign of the Prince of Peace.

Don Francisco Gonzalez Munoz de Leon was the only evangelical member of a highly respected and influential Catholic family of old Seville in Spain. Converted at the age of 17 to the evangelical interpretation of Christianity, he had become while yet a young man a well-known scholar and teacher in an evangelical school at Cadiz. Here he was associated with Don Manrique Alonso Lallare, the author of a Bible dictionary in Spanish published in 1885.

To this brave little group of evangelicals centered around the school there came a call for a missionary from two widely separated fields where Spanish people had emigrated in large numbers—northern Africa and the Philippines. Francisco Gonzalez volunteered for either field. In the councils of the fellow-workers it was decided that he should go to Africa.

So to Algiers went this devoted Spanish preacher and teacher. The funds for this missionary enterprise had been offered by a rich English woman who had become interested in reaching the Spanish-speaking people with the gospel. So there came about the unique situation of a Spanish missionary sent to a country governed by France, supported by an Englishwoman!

Thus did international complications begin early for the life of Moises, the son born in that first year of the service of his father in Algiers. At home he spoke Spanish with his scholarly father and his gentle mother, Senora Encarnacion e Soler. He went to school where he was permitted to speak only French. He must learn English so that when the much beloved English benefactor of the work came on her visits he might do due honor to her in her own language.

Much did the boy Moises learn of the difficulties of missionary life. His father was despised and scorned by the Spanish Catholics in Algiers. Enemies sought his life. An old man, Don Blas, who had been a smuggler all his life was converted and thereafter set himself to protect the man who had brought him to Jesus, shadowing him as he went about his work in the city, not even the wife daring to tell her husband how very necessary was this measure of protection.

But the work grew. Slowly a congregation was built. It was a devoted little band. Francisco Gonzalez, a small man, with heavy beard, keen piercing eyes and kindly manner, was a great missionary. Best of all he was a devoted father to the boy who came to manhood with his father as his ideal. In school Moises made excellent progress. His closest boy friends were Jews. Truly he breathed an air of internationalism.

When Moises was about ten years of age there came a change into his life. An English Baptist missionary, Mr. Moore, had come out to Algiers, and Francisco Gonzalez had become his firm friend. The two became deeply interested in the study of the Bible together. The result was that Gonzalez became a Baptist, and joined the little Baptist congregation.

It was necessary that he explain the reason for his change of views to his congregation. This he did so well that practically the entire evangelical church became Baptist. The matter was presented to the English woman who had sup-

ported the work, and she wrote that it pleased her just as well to support a Baptist mission!

But there was a difference, and deep impressions were made on the boy Moises. There came to be a great difference when in his twelfth year an uncle of his, who had been baptized by his father, went as a missionary to the island of Cuba. The island had just been opened to entrance of missionaries by the establishment of the Republic. Workers were sorely needed. The response of the people to the gospel was most gratifying. All this written back to Francisco Gonzalez in Algiers called to his missionary heart, and as in his youth he courageously went to Africa from his home in Spain, now he left his adopted home in northern Africa to come to the new world to preach the gospel.

In the slow-going vessel on which the family took passage it was a thirty-day trip from Spain to Cuba. The father came first, settling in Manzanilla, and sent for his wife and six children. Once settled, Moises was sent to school, while his father began making trips into the country, where he had already opened four missions, and up and down the coast to four or five preaching points. It was a hard life for a man no longer young. Often the young man Moises went with his father, especially during the rainy season when the poor roads were almost impassable.

It was a happy day for the father when he baptized his eldest son in the little Baptist church in Manzanilla. The memory of that day was deeply impressed on the boy's mind, for just a year and a half later the idolized father was drowned while trying to cross a river on his return from a country church.

So again change came into the boy's life. The little mother moved with her growing family to Cristo, near Santiago, where there was an International College maintained by several evangelical denominations. There Moises Gonzalez was both teacher and pupil. Upon finishing there he became a teacher in a Presbyterian school, where for six years he was linked with their work.

Then came a serious break-down in health and a doctor in Havana advised that he go to Saranac, New York, for treatment. So this young man whose life had already strangely intertwined the national life of two continents came to live in the midst of the most intensely national section of the North American continent.

It was during the World War. There was much red tape to be untwisted to gain his entrance to the United States. He was much impressed by the attitude of the Inspector who had charge of his case. Upon finding out that he was from a Presbyterian school this official showed him every kindness and arranged for him to escape much annoyance that might have been his. The American life attracted him. He met only kindness. The quiet of the Sundays was most striking to this young man who had lived always where the Continental Sunday with its holiday spirit was the rule.

Then came the return to Cuba, this time to clerical work in Havana. Here he fell into a friendship with a group of three Baptist pastors, Diaz, pastor of Guanabacoa church, Alfonso the missionary there, and Roderiguez, editor of *El Sion*. There came on a revival meeting in the church. The young man Gonzalez was brought back to the vision that had been his in his boyhood, and offered himself for the Baptist ministry.

Santa Clara church was without a pastor. It was an important center of Baptist work. It needed a strong man. Who could undertake this work better than this son of a missionary who had caught the vision of a father's noble life to be relived in his own? So this son of three continents went in the fall of 1922 to the pastorate in Santa Clara, where he has been since, building his life into the remaking of that Catholic city, according to the pattern given by the Lord Jesus.

Talk about international relations! Would that nations might be drawn together by such ties as unite these continents through the life of this man, Moises Gonzalez,—son of Old Spain, whose native land is French Algiers where his home was made possible by the missionary zeal of an English woman, and who to-day is a missionary of the Southern Baptist Convention of the United States in the Republic of Cuba! May the day hasten when links like these may be formed between nation and nation until wars will cease indeed.

* * *

"The anti-Christian movement has strengthened the Christian cause more than anything that has happened in the whole history of Christianity in China," declares Dr. J. F. White, president of Shanghai Baptist College. "It has sifted out some unworthy adherents; it has kept out of the Christian ranks all but the thoroughly convinced; but, best of all, it has compelled Christians to re-evaluate their religion and to take a firmer hold on God. Heretofore, it would seem as though a sudden tempest might sweep away the whole Christian organization. But, during this year, while it has not been making new branches, it has been striking new roots. This process has been going on before our eyes. Many branches are unfruitful, but the root is there and will remain until the tree will blossom forth and hang heavy with the fruits of the Spirit."

* * *

Some striking sentences from the report of the Foreign Mission Society of the Northern Baptist Convention, given at the recent Washington gathering, are worth passing on: "We shall not harry our missionaries with any general inquisition into their opinions. . . . Nothing more amazes the returning missionaries than the evidence on every hand in this country of unprecedented luxury and untold wealth, and they naturally ask, how can such people justify their failure to support our work according to their promise? . . . The word now is 'steady.' Not an inch more of retreat. From this hour it must be advance. . . . It all depends on the amount of real unselfish love we have for the souls of men. . . . What we need most of all is a deep revival of religion which will make sacrifice sweet and the advancement of the kingdom of Christ the main business of our lives."

* * *

According to recently published reports, the missionary and benevolence boards of the Presbyterian Church in the U. S. A. expended nearly ten million dollars during the past Assembly year. Of this amount the Board of Foreign Missions expended \$4,773,952; the Board of National Missions, \$3,622,550; the Board of Christian Education, \$898,593; the Board of Ministerial Relief and Sustentation, \$537,130. Gifts in distributable cash totaled \$8,657,840, an increase over the previous year of \$473,312. The total debt on all the boards amounts to \$1,205,186. In spite of many difficulties confronted at the beginning of the year, Presbyterians count this one of their best reports.

* * *

The *Missionary Review of the World* is authority for the statement that by a Soviet decree recently issued, all the libraries in Russia to which the public has access are to be carefully inspected, and books "tainted by religion" or dealing sympathetically with religious or moral subjects are to be removed ruthlessly. The sections of these libraries devoted hitherto to religion must be swept clean of the volumes they previously contained, and only anti-religious literature, historical and philosophical works, and publications extolling communism and its ideals may take their place.

* * *

Every man goes down to the grave carrying in his clutched hands only that which he has given away.—Rousseau.

The Missionary Message in the Sunday School Lessons

Rev. W. O. Carver, Professor of Religion and Missions

AUGUST 1—THE DELIVERANCE AT THE RED SEA Exodus 13: 17-22; 14: 10-16

General Topic: HOW A NATION OF SLAVES WAS SET FREE

Missionary Topic: WHEN OBSTACLES TO PROGRESS ARISE

Missionary Text—14: 15: *Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the Children of Israel, that they go forward.*

None of the lessons this month is directly a missionary lesson. Their missionary use will be by way of seeing the principles and implications in each lesson that are rightly to be applied to the missionary work in general and to the present situation in the Southern Baptist Convention in particular. This first may be applied especially appropriately to our own situation.

1. Let us see the principles involved here. We have to deal with God's command and God's leadership in a great enterprise. (1) As soon as difficulties arose some of the people began to murmur and to regret that they had been led into undertaking the enterprise. They were easily discouraged and quick to complain. They at once lost sight of God as the leader and attributed all the task and its troubles to the human leader. (2) God had already anticipated the lack of courage of his people and had avoided some of the worst discouragements for them. He did not lead them by the direct and near way because there they would have had to fight the Philistines. He would first acquaint them with his power and his presence. Even so, they failed to be challenged by the cloud by day or to be assured by the pillar of fire by night. One of God's worst hindrances to progress in his plans and purpose for delivering humanity from bondage is just here, in the cowardice and the querulousness of his own believers—believers who do not trust.

2. Even God's chosen leader weakened in the face of the people's timidity. Moses said that they should "stand still and see the salvation of Jehovah." That was good counsel for the moment of discouragement, but not good as a policy of progress. When he went to God, God gave the answer of our text. God had ordered a forward program. It was no time to be seeking for other orders.

3. Now for the application to ourselves in the Southern Baptist Convention and our missionary program. (1) In 1919 we professed distinctly to have heard the call of God into a greatly enlarged undertaking in behalf of world-wide evangelization and the Christianizing of our own land and life. (2) Within two years difficulties began to appear, and grew worse. Then began also the murmuring. There were those who said it ought not to have been undertaken. There was much complaint of our leaders. God had not led us by the most difficult way, but like Israel, we were unequal to the less difficult course. We lost sight of the cloudy, fiery pillar. Our leaders followed the conduct of Moses. They lost nerve and were willing for us to "stand still" in a wrong sense. Some of them were telling us how well we had done when we were miserably failing because we had lost the sense of God's command and God's leadership. (3) To us God is saying, as he did at the Red Sea, "Go forward." God has not reduced his program, nor changed his command. He meant for us to do all that he indicated to us when we entered upon the enlarged undertaking.

AUGUST 8—THE GIVING OF THE MANNA. Exodus 16: 11-18, 35

General Topic: OUR DAILY BLESSINGS

Missionary Topic: FEEDING THE HUNGRY WORLD

Missionary Text—Verse 15: *Moses said unto them, It is the bread which Jehovah hath given you to eat.*

Jesus used this giving of the manna to teach that man's bread must come down from heaven; that men have not life

in themselves; that it was not Moses but God who gave the bread; that this manna was not the "true bread" which God would give to men; that he was himself that bread, and that all must feed on him or be without life. See sixth chapter of John.

1. This lesson suggests, therefore, at once, that the constant need of all men is the gift of eternal life from God, and that this life is in his Son, Jesus Christ, alone. All are in a wilderness where they must starve without the supply of this saving Bread. "He that hath the Son hath the life; he that hath not the Son of God hath not the life."—1 John 5: 12. We are all ready enough to hold that, and to insist on it as a doctrine in theology; but the more important thing is that we shall believe it practically as an awful and tragic fact affecting the destiny of every soul in all this world in which we live.

2. It is to be observed that the people did not know what the food was. The word *manna* may be just the question, *What is it?* Moses had to tell them what the small seed-like something was. That is what has to be done for us all with reference to the saving life in Christ Jesus. We do not know his meaning till some one explains to us. That is the reason for evangelism and for missions. That is the very essence of gospel work at home or abroad—making men understand the nature and meaning of the Bread of Life which God has sent down to us in his saving Son. John the Baptist declared this when he said that there was the true Light that lighted every man, but that men fail to see the Light, and that his business was to bear witness to the Light that all men might see and be saved.

3. The general subject of our lesson is given as "Our Daily Blessings." These ordinary blessings ought to lead to recognition and gratitude, to loving and gracious relations to God as our Father. Thus Paul argues to heathen audiences in Lystra and in Athens. But men do not thus see God's mercies and react to them. Therefore Paul endures all things that he may tell heathen men the meaning of the blessings of God and tell them of the special blessing of salvation through the Christ of God. That is missions. That is the task of all Christians.

AUGUST 15—JETHRO'S WISE COUNSEL. Exodus 18: 13-24.

General Topic: BEING HELPERS

Missionary Topic: DOING GOD'S WORK EFFICIENTLY

Missionary Text—Verse 19: *I will give thee counsel, and God be with thee.*

The verse chosen as special text shows the two elements in effective work: wise plans, and divine power. We must be willing to learn from others, any others, even those who are not of our party, nation or group. But we must depend on God's being with us, for "except the Lord build the house they labor in vain that build it." This applies to all fields and phases of our work. We here apply it to missions.

1. The magnitude of the task of Moses suggests the magnitude of our missionary undertaking. It is too much for a few men and women to do. Just now in missionary circles there is great discussion—rather too much one thinks—about the missionaries trying to do too much of the work and not enlisting sufficiently the native Christians for their share in it. Beyond question there is some truth in this contention. It is every way better to have all done by the nationals in any country that they can do and can be enlisted to do. Similarly in the support of our missionary work the pastors will do far better by enlisting many helpers in training and instructing the people.

2. Too often we are like Moses in not seeing the importance of efficiency in our work. Our progress is slower than it might be, and therefore slower than it ought to be, for surely in saving the world there is need for all the speed that is possible. There are too few engaged in this work. And one reason that they are not engaged is that they have not been allowed by their leaders to see that they might do the work and are desired in it. Once the idea got into Moses he

soon found that there were seventy unenlisted men who could do much of what he was wearing his life out trying to do alone.

3. It is important for us to be willing to learn from any source, and to be willing to revise our plans. No pride of personal position, no conservatism, no jealousy should be allowed to hinder the progress of the work which God has entrusted to our hands.

4. It is well to note some of the advantages that came from adopting Jethro's advice, and that will come from applying it in missions, as in any phase of our work.

(1) It was *easier for Moses*. That is one of Jethro's suggestions, and one of the results. It relieved him of the minor things that annoy most, because the great man is conscious all the time he is doing little things that he is consuming time without engaging his best energy. That is one of the things that most wears a missionary. I know a missionary who is resigning and coming home because he has to do so much that small men might do as well. What he ought to do is to find men suited to just these things and give himself to the tasks that engage all his powers.

(2) Jethro says, "*And they shall bear*," Verse 22. Our translators did not get the point, and so added the words: "*the burden with thee*." What Jethro said was that by this process these seventy men would be given work and would have the benefit of being thus engaged. That is the advantage to which we here call attention.

(3) Thus also we *get the work done*, and only thus. Even the apostles found themselves leaving work undone and bungling, so long as they tried to do it all. When the deacons were appointed the work greatly prospered. See Acts 6: 1-7.

In world missions we need every worker who can be enlisted and to do all the work that can be done.

AUGUST 22—THE TEN COMMANDMENTS: DUTIES TO GOD. Exodus 20: 1-11

General Topic: LOVING AND HONORING GOD

Missionary Topic: HEARING AND LOVING GOD

Missionary Text—Verse 1: God spake all these words.

1. Here we begin with asking, *To whom does God speak his words*, these and all his words of grace and mercy?

The Hebrews were always far too much inclined to think of Jehovah as "their God." If they had thought of him more as the one, only God; and as the God of all men, who was speaking his words to all men and for all men, then his words would have had for them far more of authority and significance than they did, they would have affected their individual lives and their national life. For then they would have shared their knowledge of God and his commandments and his mercies with other peoples. We can never truly, fully honor our God so long as there are others who do not know and honor him and for whom we have made no effort that they shall know him so that they may honor him.

2. *The implications of these commandments are universal and missionary.* In the Deuteronomy version which Jesus quotes, the introduction is, "Hear, O Israel, the Lord the God is one God." That stands at the head of all the commandments. What then? There is persistently promoted.

no logical conclusion to that proposition but missions faithfully and "Thou shalt have no other gods before me" stands in the face of multitudes of gods in all heathen lands, and in effect in Catholic lands. The command against image worship is grounded in reason and justified in the history of religion. It is violated in appalling degree and with deadening effect on religious experience and life among three-fourths of the human race to-day. If it means anything to us it must be a challenge to us to do all possible to show all men that God is a Spirit and seeks for his worshipers them that worship in spirit and in truth, and ought not to be worshiped in things made by hands of men.

The vain and the profane use of the name of God all over the world is one of the supreme marks of human depravity and of human need. The lack of any regular day of rest and worship is one of the outstanding impressions which one gets in every heathen land. One sees everywhere the deadening effects on morals, religion and social welfare of this neglect. The bringing of the "Sabbath" to humanity would alone be a most worthy missionary undertaking. It is one of the most urgent concerns that we ought to have in America, that we shall not surrender this blessing.

3. *The content and the grounds of basal commandments in other religions* is a most interesting topic in connection with missionary application of this lesson, if there were space to follow it up. It is at this point that the Hebrew revelation surpasses all other ancient religions and that the Christian religion stands preeminent in the modern world. God is the basal fact in human life, and our duties to him directly, our privileges in relation to him, give a personal worth and a moral and ethical value to our religion that all men desperately need and that they can have only if our love of God and of men shall send us forth with his message. To the Hebrews Moses said, "What great nation is there

that hath a god so nigh unto them as Jehovah our God;" and John was taught of our Lord to say, "God is love."

AUGUST 29—THE TEN COMMANDMENTS: DUTIES TO MEN. Exodus 20: 12-21

General Topic: LOVING AND HELPING OTHERS

Missionary Topic: OUR OBLIGATION TO HUMANITY

Missionary Text—Verse 16: Thou shalt not bear false witness against thy neighbor.

It is no over-straining of the commandment to say that, from the standpoint of Jesus, to be uninterested in any man or any part of the human race is to bear false witness to him and about him. If we who have the gospel of life fail to give it to other men we are saying to them, to our own consciences and to our Lord: "These men are unworthy of our concern; or, they have no need of our religion; or, our religion will not give them what they need and what God desires to see in them."

1. *The purpose of these commandments* is to bring about and establish right relations among men; to bring men to live rightly with one another; to bring about, therefore, the reign of God in the life of humanity. There is no question of the need of this; no question that the adoption and practice of Christianity will realize this; that the best service to all men is rendered by working for this end.

2. *Christ Jesus extended the obligation of brotherhood to all mankind*, and placed the law of brotherly love alongside the law of love to God. He enjoined that we shall cease asking for any limitations of our obligations to fellowmen, and seek to prove ourselves neighbors to all in need. The deepest need is of God in Christ Jesus, and the most urgent call is to give to all men the God whom we know in the saving Son of God. Jesus insists on *active good-will to all men*. That is to be expressed supremely in the gospel of salvation, carried to all men.

3. *The Rules of the Religions* will illustrate how superior is the Rule of Jesus. There is the "Iron Rule" of retaliation on a basis of strict justice and retribution—"an eye for an eye, a tooth for a tooth," as in several of the religions. There is "the Silver Rule" of Confucianism, that one shall not do to another what he would not wish done to himself. This enjoins merely that one shall not injure another. Alas, this is all that many of us seem to get out of the Rule of Jesus. "The Golden Rule of Jesus" lays upon us the obligation to think of every man from the standpoint of our common relation to God and his kingdom and therefore, to do for every man what we would wish him to do for us, if he looked upon us from God's standpoint. This is infinitely beyond what is found in other rules. Tao seemed to see this rule, but his conduct shows that he did not at all grasp it. At the end Jesus gave "a new commandment," which some one has called "the Diamond Rule," that we love one another even as he has loved us, and as God has loved him. It is on the basis of such love that Jesus tells all who will follow him that as the Father sent him into the world so he sends us into the world. Surely here is missions placed on a basis of love that no lover of God can resist or ignore.

* * *

An Open Bible and an Open Mind

Rev. C. L. Neal, Toluca, Mexico

On April 24 I left Toluca to help organize a church hidden away in the mountains of the state of Michoacan. The town to which we were going was Etucuaró, one of the eleven towns of the Tarascan Indians. It is very far from Toluca, and I was three days on the way, part of the time on train, part in automobile and some of the time on foot.

The way was very picturesque and took one back to the time of the ancient prophets. After a day and a half traveling over mountains, through gorges and most fertile valleys, we came to a beautiful wheat country where the fields were in a winding valley between the ranges of mountains. In some places they were cutting wheat with a curved sickle about a foot long, and the poor were gleaned as they did in the days of Boaz. In some places the wheat was dry enough to thresh and a man would be seen standing in the center of a threshing floor where the wheat had been piled, driving three or four horses in a circle over the wheat to tread out the grain.

Their wagons were two-wheel carts of the crudest kind drawn by oxen with their yokes bound to their horns.

It was very strange to see the birds so gentle that when we passed them they would fly and light on the horses and cows which were grazing, and I was told that many of the birds spent the night roosting on the horses' and cows' backs.

GOD'S MYSTERIOUS WAYS

About thirty years ago Ramon Vaca, then a boy of about fifteen years of age, found a New Testament, read it and was exceedingly interested in it, but one day a priest called on him to know why he was reading such a book and after the visit of the priest the New Testament was burned by his parents. He missed the book very much and was always looking for another, but the town in which he lived was very small and very few people from a distance ever visited it. The town was too fanatical for colporters to visit it. Years passed by and he married and some of his family were grown. Five or six years ago he went to the United States with his family. One day one of his boys came to him with one of the Gospels which he had found in a trash pile, and told the father that it was a good book—he had just finished reading it. When the father saw it he shouted for joy, because it was a part of the book which he had so longed for through the years. He wrote to Los Angeles, where it was published, asking the publishing house to tell him where he could find a New Testament. The house sent him some New Testaments and other literature. He began to teach his family and they were all soon converted, but he did not go to services in any church because he was afraid. He knew that Catholicism was false and had been taught that all Protestant churches were false, so he taught his family the New Testament.

Sr. Vaca returned to his native town, Etucuaró, about two years ago with all his family. They are all lovers of music. He carried an organ and three violins and other musical instruments with him and established services in his house and has continued them every week since he returned to Mexico. In some way some literature from Morelia, Mich., where we have our printery, fell into his hands and he got in communication with Sr. Arevalo, pastor of our church in Morelia, and invited him to visit them. As soon as the trip could be arranged the visit was made and Sr. Arevalo found that he and his family were Baptists, although they knew nothing of our doctrines. Twelve people had been converted and the time was set for the organization of a Baptist church. Give a man a New Testament and an open mind and he will be a Baptist!

ORGANIZATION OF A TARASCAN BAPTIST CHURCH

One month after the visit of Sr. Arevalo to Etucuaró messengers were sent from three churches authorized to organize a Tarascan Baptist church. According to the laws of this country no baptism or any other religious service can be verified out of a church house, but since Sr. Vaca is the boss of the village, functioning as mayor, jailer, and in truth the governor of the town, there was no danger of trouble being made.

The examination of the candidates was very interesting. They knew nothing about what they were going to be asked, since they had never seen any one examined, but they gave a clear idea of repentance and faith and what a changed life meant. One of the young men gave his experience without any question being asked him—an experience not only complete but with evidence of being called of God to preach. In all, fourteen candidates were approved and buried with Christ in baptism, in a beautiful stream. They had never seen the ordinance administered before.

In the afternoon the newly baptized were called together and after a discussion of the articles of faith by the writer they

were adopted, and are to be signed by each member. The church covenant was read and adopted. After the organization of the church they had their first business meeting and elected officers and called Sr. Alfaro, missionary among the Tarascan Indians, as their pastor, who is to visit them once a month.

The new church showed its liberality. Sr. Vaca, who will direct the services in the absences of the pastor, offered to give a lot for a new church house, and he with the rest of the church offered to build the house if the other churches or friends would furnish about \$200 to provide material for the floor and roof.

* * *

"We Are Not Willing for the Master's Work to be Hindered"

Miss Zemma Hare, Kaifeng, China

The letter from the Foreign Mission Board had come! We had waited anxiously for that letter, because it was time to begin a new term of school work and we must know how much money we would get for expenses. Two hundred and fifty children had already entered the classes at the Twin Dragon chapel; church services, Sunday school, all young peoples organizations, were well attended and many mothers were coming twice a week to study the Bible.

When I looked at the appropriations for Twin Dragon chapel and saw that I had already spent about half the amount that I should have received for the year and that the amount I had left was little more than enough to pay the rents for the year, I was stunned for the moment. Should I close this school and throw away the opportunity of telling these children and their parents of my Saviour's love? In the midst of difficulties God had answered our prayers and sent these children and now I was quite sure he did not want me to close this term. I counted all the funds in hand, tuition and part of my salary and decided that by dismissing two of the teachers we could continue to the end of the term. I told my teachers the situation and together we took the matter to the Lord.

The next day I was asked to confer further with the teachers about the situation. They had been talking and praying among themselves and saw that to dismiss even two teachers would greatly hinder the work, so they said for the gospel's sake and for the sake of him whom they loved they were not willing for the work to be hindered and if I would give them the amount of money I had each month they would divide it and all stay on and teach until the end of the term. When I thought of their meager salaries and knew that they must depend upon them not only for their own support but also to help their families, I felt that they should not make such a sacrifice. Several of the teachers get only about \$2.50 per month and by the time they have divided this you can see how little will be left. However, I decided that I should not deny them the privilege of making this sacrifice, for there is no joy like that of doing even a little thing for the Master.

Moreover, the faculty decided to set aside a definite time each day to pray for that debt on the Board. They met together and prayed every day while I was in the homeland that God would let me come back to China, and now they want to be intercessors for the Foreign Mission Board. Friends, we in China realize more and more each day how we must work while it is day, because the night may soon come when we shall not be able to work. Are there not many in the homeland, who, too, are not willing for our Master's work to be hindered, and who will join these in intercession for the removal of that awful debt on the Board?

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

"In All the World— Bearing Fruit"

To the Colossians (1: 3-6) Paul writes of his thanks and prayers because of the faith, love and hope which they manifested, reminding them that they had these Christian virtues because of the hearing of "the word of the truth of the gospel." He then makes the remarkable statement that this same gospel "is also in all the world bearing fruit and increasing." What a rebuke this is to present-day Christians that, after more than nineteen hundred years, they cannot say as did this first century apostle that the good news has reached every community the world around. While it is doubtless true as claimed by a New York bookseller: "You may talk as you will of your multitudinous editions of popular novels, but the Bible leads them all, year in and year out," nevertheless it is also true that "there are multitudes belonging to the smaller and more scattered peoples who are still without a Bible." Some six years ago statistics showed that in Africa alone there were 443 distinct languages and 300 dialects which had not been reduced to writing and, therefore, were without the word of God. Many who read these lines have heard missionaries say that there are even now thousands of villages in China where the story of Jesus has never been heard; in fact, it has been stated that only one out of every eighteen people in China has even so much as heard the name of Jesus—only 25 million out of 450 million—only one in every eighteen—repeat it over and over, trying to imaging yourself as one to whom the glad tidings did not come.

Sometimes a person will say: "I do not believe in foreign missions: I'm a home missionary," the weight of the argument being that only one out of every three people in the United States is a Christian. But in South America 917 people must pass before one evangelical Christian comes into view, while in China 999 go by before a Christian can be counted. This same ratio of one Christian in a thousand holds in Cuba.

Surely these figures should stir every Southern Baptist reader, the cry arising: "What shall I do?" Only the Spirit of God can answer with persuasion and power, but surely the word of God and history prove that there are two mighty agencies for the bringing in of his king-

dom: (1) the teaching of the Bible; and (2) prayer. Thus it was that (Acts 6: 4, 7) the Jerusalem church grew, Luke relating that thereby the word increased, the disciples multiplied and the leaders were obedient to the faith. Even so can it be in this day and generation if Southern Baptists will proclaim the good news, if they will wait upon the Lord in prayer.

Mr. Hart in his book "Gospel Triumphs in Argentina and Chile" tells the story of a farmer's wife, by name, Paula Broda. Though far removed from any missionary or any church, she studied so faithfully for sixteen years the one copy of the Bible which "accidentally" was left in her home that her entire family was converted and the first rural Baptist church in Argentina was organized.

In particular, every W.M.U. member is urged to "buy up" the opportunity which the long summer days afford for quiet, refreshing study of the Bible and for patient waiting upon God in prayer. In such study and prayer there will undoubtedly come a rebirth of missionary zeal, since the Bible is pre-eminently God's defense of missions and since in his model prayer the Son of God said: "Thy kingdom come."

* * *

A Japanese Woman's Missionary Society

Mrs. C. K. Dozier, Fukuoka, Japan

The hour to begin was two o'clock, but there was no *rusuban* to leave in the home, so we had to wait for the children to come home from school to stay with the house. It would not do to lock it up. It was the last month of the year and many had more work at home than they could finish before the new year; there were some sick ones, too. One old lady had been told by her daughter she had better stay at home and pray for the society, as she was getting too old to attend, but our hostess sent for her to come. She came, of course she did, with beaming face because she had been remembered. At 2:45 P.M., the meeting began. The Christmas program of the Union magazine, "God's Gift and Its Value," was followed.

Two of our Union officers made talks. They were beautiful and so full of feeling! I longed that a great crowd might hear them. This society has only twelve active members. This year they entertained the annual meeting of the Union in October. How shall we entertain the Union? How shall we meet the expense? were the questions that came up early in the year. Some thought of a bazaar, but after much prayer and consultation it was decided that that was not God's way of giving, but that every member of the society should give just as much as she could, above her regular dues and thank offering each month. "Perhaps we could raise 100 yen," they said. Their hearts were filled with joy when the

gifts were brought in and the neat sum of 130 yen was reported. They later added 40 yen, making 170 yen as a special gift.

After these gifts had been made the president of the Union said (she is a member of this society), "There is no money in the Union treasury since the October meeting. We must not ask the Mission nor our church to help us, but can't we pay for the printing of the Minutes of the October Union and send them to the delegates?"

Program for August

TOPIC—CUBA AND THE CANAL ZONE

Hymn for Year—Jesus Shall Reign (Tune: "Oh Happy Day That Fixed my Choice")

Sentence Prayers of Thanksgiving for the ever recurring mercies of God

Scripture Lesson—"Fruit-bearing": Luke 8: 4-8; Matt. 7: 17-20; 13: 24-30; Lev. 26: 3-5; John 12: 24; Rom. 7: 4; Acts 14: 17; Col. 1: 9, 10; John 15: 1-8; Rev. 22: 1, 2

Season of Prayer that Christian fruit may be borne by (1) Society Members; (2) Entire Church Membership; (3) All Southern Baptists

Reading of Leaflet—"Our Work in Cuba" (Free for postage from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Three Talks—"Seeking the Kingdom of God in Cuba" through: (1) Homes; (2) Churches; (3) Schools (See pages 6-11).

Prayer for S.B.C. Homes, Churches and Schools in Cuba

Hymn for Year—"Jesus Shall Reign" (Tune: "Sun of My Soul, Thou Saviour Dear")

Prayer for (1) S.B.C. Missionaries in Cuba; (2) Sending of Needed Recruits

Recitation of Leaflet—"She's All the World to Me" (Order Leaflet for 5 cents from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.)

Reading of Leaflet—"Our Work in Panama" (Leaflet free for postage from address given above.)

Sentence Prayers for work and workers in Canal Zone

Debate—Resolved that: "Work in Cuba and Canal Zone proves that Southern Baptists are seeking first the kingdom of God"

Repeating of Watchword for Year (in unison): "Seek ye first the kingdom of God"—Matt. 6: 33

Business Session: Reports on: Tithing Campaign; Every-Member Enlistment in 1926 Program; W.M.U. Young People's Organizations; Associational Meeting; Minutes; Offering

Hymn for Year—"Jesus Shall Reign" (Tune: "Duke Street")

Silent Prayer (on bended knee)

Suggested Leaflets—Supplement to Program

AUGUST—CUBA AND THE CANAL ZONE

	Cents
Coals of Fire	3
"She's All the World to Me"	5
Social Life in Cuba	2
The Chosen Book	2
Our Work in Cuba	Free for Postage
Our Work in Panama	Free for Postage

To be purchased from

W.M.U. LITERATURE DEPARTMENT
1111 Age-Herald Bldg. Birmingham, Ala.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Encouraging

In the meetings of the Program Commission and Promotion Committee in Atlanta recently, there were some features that were distinctly encouraging.

In the first place, it was heartening to note the unanimous conviction that all the agencies should magnify the Co-operative Program. "United We Stand, Divided We Fall." The schools of all grades, the different mission boards, and all the benevolent institutions are called upon to give the unified program their loyal and active support.

In the second place, it was stimulating to note the hearty and unanimous action of the commission in the election of Dr. A. J. Barton to succeed Dr. C. E. Burts as director. His unfailing loyalty, good judgment, striking poise, organizing capacity and unusual ability were recognized. The Commission likewise showed good judgment in availing itself of the experience and wise counsel of the two former directors by assigning them places on the Promotion Committee.

In the third place, the Promotion Committee took a most significant step in requesting the state leaders to help create and train an effective organization in every association, whose business it shall be to lead every church to adopt a definite and worthy goal, to conduct a thorough every-member canvass, and enroll as many tithers and systematic givers as possible. These local leaders, composed chiefly of laymen and women, will look to the pastors for counsel, and will visit the churches that need their help on Sunday while the pastors are busy in their own work. This service is bound to bring large returns. This organization by associations should also enable us to reach our goal of 500,000 tithers this year.

It was encouraging to see four representative laymen in the counsels of the Commission. There were two other laymen in the commission but they are secretaries. Of the first four, two are men of large means who have fully demonstrated their capacity in the business world; both of them declined to accept any expense money. The third is a successful business man on a more modest scale who has rendered large and valuable service in his own state without salary. The fourth has rendered a distinguished service, is governor of the Lone Star State, and in the midst of official duties has never failed

to declare himself a friend to righteousness.

From such men must come a large part of the money that is needed to finance the Baptist Program; two of these laymen today are contributing as much as two thousand of the average members of our churches. Are not such supporters entitled to representation in formulating the policies of the denomination, and is it not a wise policy that we avail ourselves of the prestige and mature judgment they bring into our councils?

Our boards and committees are not yet overstocked with such members; they could use a few more to advantage. It is true, it is a new role for them; they are not specialists in Christian polity, but they will develop in wisdom and responsibility as they exercise themselves.

The great mass of laymen will appreciate such representation, their confidence in our policies will be strengthened and their support will be stimulated.

* * *

Cliffside, N. C.

This is a mill town of 1,700 people located near the South Carolina line. The Baptist church has a little more than 600 members, there are perhaps 200 non-affiliated Baptists and 100 Negro Baptists in Cliffside besides, making a total of 900, or more than half the population.

The president and vice-president of the company owning the cotton mills of Cliffside and Avondale are Baptists, born and reared on a farm about four miles from the location of these factories; they own controlling stock and it is their policy to employ local people as far as practicable. This corporation likewise owns the two towns of Cliffside and Avondale. The company is deeply interested in the material, intellectual, and spiritual welfare of its employes. It contributed \$50,000 to the erection of the magnificent new building of the Cliffside Baptist Church and also made generous appropriations to the Methodist and Baptist churches of Avondale in their building enterprises. The mills are not disturbed by strikes, the employes are loyal to the management, the president and vice-president are members of the Cliffside Baptist Church, and are in most delightful fellowship with a great company of their employes. "One is their Master, even Christ, and they are all brethren."

Rev. Roscoe C. Smith, an ex-missionary to Japan, has been on the field as pastor since March 1 and has already installed an aggressive program of evangelism and enlistment. The pastor is strongly reinforced by his capable and zealous wife. The church has a brotherhood that has a definite program of activity and is rallying to the pastor in a loyal way.

The Stewardship Conference of four days added twenty-five tithers among the adult members, led perhaps fifty men to rededicate their lives to kingdom service, developed some striking cases of enlistment, and closed with a spirit

of revival which led the church to continue the meetings in the hope of an ingathering.

During the period of building, the church is said to have averaged about \$7 per local member a year to the Co-operative Program.

Loudon, Tennessee

Loudon is the county seat of the county by that name; it has twenty-five hundred inhabitants, is located on the Tennessee river twenty-eight miles below Knoxville, is surrounded by a rich farming country, has some prosperous factories and a high type of citizenship.

The Baptists got a late start in Loudon but they now claim the largest Sunday school and congregation in town. There are some capable Baptists living in the town to whom the church is extending a most cordial invitation to enlist in its membership.

Rev. and Mrs. Carl R. McGinnis are engaged in teaching for nine months each year, but they are at the same time rendering a most effective service in this church. Brother McGinnis preaches twice every Sunday and Mrs. McGinnis reinforces him very strongly in directing the music and in helping to promote active work among the young people and women.

The men have a brotherhood which is seeking to function both in an educational way and by rendering personal service among indifferent church members and the unsaved.

The secretary had a busy day with this company on Sunday, June 13, speaking four times on vital topics, and trusts that his labors were not in vain.

The church in a country town should be made an ideal in method and aggressiveness, as an example for the churches of the country round about.

Laymen Responsive

There has perhaps never been a day in all the history of Christianity when laymen in such large numbers are ready to give sympathetic attention to the claims of the kingdom. If pastors and other leaders will encourage them, instruct them, and assign them duties that are suited to their capacity, they will generally be found responsive.

This claim found confirmation in an all day meeting for men held on Sunday, June 20, at Clearwater Baptist Church, located in the country, six miles north of Athens, Tennessee.

The active promoter of this meeting was John I. Forrest, a successful merchant and director of laymen's activities in the McMinn County Association. Brother Forrest believes in both prayer and zealous activity in promoting the Lord's work. He had encouragement and valuable suggestions from W. D. Hudgins, State Secretary for the Baptist Laymen of Tennessee.

The church was crowded from 10:00 A.M., to noon and from 1:30 P.M., to 4:00, with men in the majority. There were equally as many people on the grounds who could not get admission to the building. Pastors not only encouraged their laymen to attend, but came along with them and gave sympathetic attention to the speeches of the laymen.

The presiding officer and all the speakers were laymen. In addition to four men from Knoxville and Nashville, local men were heard with interest and profit. Stewardship, Tithing, Missions, personal work by laymen, the local Brotherhood, Associational Work, Weekly Offerings with round table discussion, Testimonies, Prayer and special music constituted the program. The meeting made a great impression on the community.

It is a mistake to hold all these meetings in the towns and centers; we should take most of them to the communities that seldom have occasions of such interest.

There were enough local men of capacity in that meeting to revolutionize the work of that association. With some encouragement and training, these men can be of great service in enlisting tithers and installing scriptural giving in the churches. They are near these churches, have access to them, and consecrated business men are especially fitted to induce the membership to adopt a proper financial goal and to install such methods as will enable the churches to enlist their members and reach their goal.

Mount Olive

One of the liveliest country churches in the land is Mt. Olive, located five miles from Knoxville. It has about four hundred and fifty members on its roster, has recently erected an up-to-date brick building, has a comfortable parsonage, supports an aggressive pastor, Rev. W. C. Grigsby, for full time, and is loyal to the denominational program.

It was a real pleasure to speak to the Men's Bible Class of sixty men and to learn of their devotion to the church.

The church, including the Sunday school, observed June 27, as Educational Day in a very substantial way; the Secretary supplemented the strong appeal of the pastor on behalf of Christian education with some remarks. It is making a liberal gift to Carson and Newman, purely as an extra.

The church makes its offerings every week to the whole program and will not allow anything to defeat the payment of its full quota to the unified budget.

The Secretary was gratified to see the church observe a method of receiving the offering which he has been advocating for about four years. At the time devoted to this feature of the worship, all the deacons assembled in front of the pulpit for prayer; the chairman then presented a plate to the pastor for his offering, this deacon next deposited his envelope and presented the plate to every other deacon. They all set a worthy example before waiting on the congregation. This plan has greatly stimulated the giving of the membership in general.

The stewardship of example needs emphasis.

Miscellaneous

"The vast majority of the sons of rich men are unable to resist the temptations to which wealth subjects them, and sink into unworthy lives."—*Carnegie*.

"I am not bound to win, but I am bound to be true. I am not bound to succeed but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong."—*Lincoln*.

John Quincy Adams at the age of eighty was walking down the streets of Boston one day when he met an old friend who shook his trembling hand, and said, "Good-morning, how is John Quincy Adams to-day?" "Thank you," was the ex-president's answer, "John Quincy Adams is quite well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well."—*Century Magazine*.

New Beatitudes for Men

"Blessed is the man whose calendar contains prayer meeting nights.

"Blessed is the man who is faithful on a committee.

"Blessed is the man who will not strain at a drizzle and swallow a downpour.

"Blessed is the man who can endure an hour and a quarter in the place of worship as well as two hours and a half in a place of amusement.

"Blessed is the man who is generous to his neighbor in all things except the application of a sermon.

"Blessed is the man whose watch keeps church time as well as business time."

Significant Discovery

E. Stanley Jones, missionary to India, thinks that the people of that country have recently made a very significant discovery. It is this: India may accept Christ without adopting Western civilization.

Many Americans who have traded in India have sought to exploit the natives for personal gain; besides, leading people of India, while visiting in America, have been impressed with the lawlessness and crime that exist in this land that claims to be Christian, and have promptly decided that this condition is the product of Christianity. They need to recognize that these evils are not the fruit of Christianity; the men who are responsible for these evils are not under the sway of Christianity, which always produces "righteousness, joy, and peace." A majority of the people in America have not accepted Christ, and Western civilization is therefore bound to contain a large element that is unrighteous.

It is gratifying that the people of India have discovered that there is no fault in Christ and that they can accept him without adopting all the elements of our civilization.

The book by E. Stanley Jones, "The Christ of the Indian Road," is well worth reading.

Stewardship Diary

This is a very attractive booklet of one hundred pages substantially bound in red morocco and published by The Standard Diary Company of Cambridge, Massachusetts. The United Stewardship Council of the United States and Canada has this diary published in such large quantities as to be able to sell it at a very low price. It not only contains the usual calendar, diary, rates of postage, etc., but it publishes a statement of stewardship principles and mottoes, together with a fine arrangement for keeping the record of your income, tithe, a detailed exhibit of expenses, etc., for the year 1927. It is in-

tended primarily to assist the tither in keeping an accurate record of the items, both of his income and expenses, and thereby to be able to estimate his tithe correctly.

Such a diary sells at the book stores for about sixty cents; it may be had from J. T. Henderson, Box 585, Knoxville, Tennessee, while the supply lasts, for thirty cents post paid.

Suggested Program for Brotherhood Meeting

Praise, including songs, quotations or reading from the Scriptures, and prayer. Make much of this period of worship.

SUBJECT—RELIGIOUS INFORMATION

Sources:

(1) The Bible. Talk of five minutes.

(2) The denominational paper. Talk of five minutes.

Song—

(3) Tracts. Talk of five minutes.

(4) Sermons and addresses. Talk of five minutes.

(5) The study class. Talk of five minutes.

Under the first division, the speaker might stress the fact that the Bible is God's Word, reveals the way of eternal life, and it is necessary to growth in grace. Speak of studying it in the Sunday school and of reading it privately.

Under the second sub-head, emphasize the fact that the denominational paper comes with fresh information every week and deals with the different phases of our denominational work. Refer to other features.

In the third place, tracts are valuable because they deal with vital matters in a brief and forcible way. A busy man can readily find time to read a tract.

Under the fourth division, the sermon should be the product of mature study by a trained and consecrated preacher; likewise the address should be the result of preparation and should be reinforced by the personality of the speaker.

In the fifth place, the Study Class is valuable because the members read and study the lessons assigned in advance. The free discussion in the class is also very helpful.

The above are only simple suggestions intended to stimulate the thinking of the speakers. They may utilize their own originality and cover a wider range.

Give opportunity for brief remarks by volunteers and invite the pastor to close, as he may think proper.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. A. R. Crabtree, of Rio de Janeiro, Brazil, announce the arrival of Lydia Alice on May 11, 1926.

Arrivals on Furlough:

Rev. and Mrs. J. F. Ray, Hiroshima, Japan. Home address, Ripley, Miss.

Rev. and Mrs. E. E. Steele, Shanghai, China. Home address, Lexington, Ga.

Miss Laura Cox, Guaymas, Mexico. Home address, Kenbridge, Va.

Mrs. Jewell L. Daniel, Laiyang, China. Home address, Port Lavaca, Texas.

Rev. and Mrs. L. M. Duval, Lagos, Africa. Home address, 15 Richmond St., St. John, New Brunswick, Canada.

Miss Agnes Graham, Temuco, Chile. Home address, 223 Becker St., San Antonio, Texas.

Rev. and Mrs. Gordon K. Middleton, Kaifeng, China. Home address, Tarboro, N. C.

Rev. and Mrs. J. W. Moore, Chefoo, China. Home address, Seminary Hill, Texas.

During April the entire family of Rev. E. A. Hayes of Parahyba, Brazil, was smitten with yellow fever. Brother Hayes had the fever in a very virulent form, and their little baby, Robert Ford Hayes, seven and a half months old, died a victim of this terrible disease. Our hearts go out in tender sympathy to these dear friends in their sickness, and more particularly in the loss of their baby.

The High Places Along "China's Sorrow."—"I am just back from a three weeks' trip in our western field. I went to our farthest out-station, Hwang He Yieh, upon the Yellow River. The area that was flooded last year, between the great dyke and the present confines of the river is flourishing in a luxuriant wheat crop. The folks who live in the high places along "China's Sorrow," our field's western boundary, are as

different from the people in Tsining as folks who live in isolated mountain sections in America are different from the people who live in sections more easily visited. I had to walk twenty miles one day over the spongy valley that would not permit a loaded wheelbarrow to travel across. The folks do all their own carding, spinning and weaving. Their homes are built with two aims in view, to be deserted in case of a tremendous overflow and for protection against the bandits who have become pirates and control that section of the river. The homes facing the river have a mud wall built around the edge of the flat roof. A watch is kept day and night. If any enemy is seen the signal is given to the next village down the river and that village passes the alarm on to the next, etc. The people are quickly armed and watching through the portholes in their walls. The Christian men in this village are mostly employed in keeping the dyke in repair. The good news of salvation is spreading up and down that waterfront. We look forward to the time when the whole field in between shall be harvested for the Lord of the harvest."—*Lila Watson, Tsining, China.*

It Takes a Great Amount of Explaining.—"In some cases the Chinese are assuming added responsibilities in the conduct of their work. This is well and it is what we should pray for, and hope for. But it is unfortunate that the retrenchment in the work on account of the decrease in finances should have come just at this time of crisis. It takes a great deal of explaining to keep the Chinese brethren from feeling that it is a "comeback" at them for the unscrupulous acts of some of their countrymen."—*A. R. Gallimore, Canton, China.*

Ordination of D. O. Togun.—"A great crowd of perhaps a thousand people tried to crowd into the Ijeru church on Sunday morning, April 11, to witness the ordination of Brother D. O. Togun for his new work in the Ekiti district. Rev. Isaac Adejumbi preached the sermon of the morning which served both as convention and ordination sermon. Using John 17: 21 as his text, he made a splendid appeal for unity among our Baptist hosts as we go about the work of the kingdom. Rev. L. M. Duval delivered the charge to the candidate, in which he reviewed the long and intimate association between the candidate and himself. He told of how Brother Togun had helped to carry him up to Saki when he first came to Nigeria and how he successively served him as hammock carrier, builder, and cook. But he was not satisfied to continue at work of this sort and so he used every opportunity to prepare himself for higher service. Finally by diligent effort he was able to finish the old Training School, after which he became a native worker. His ordination is a tribute to the success with which he did his work."—*The Nigerian Baptist.*

Nigerian Baptist Convention.—"I suppose some of the missionaries have told you about our Nigerian Baptist Convention. It was the most successful we have yet held. Last year when our churches reported 1,500 baptisms we thought we had reached the climax, but reports this year show an even larger number, 1,706. Twenty-four years ago, when I first went to Africa our total membership did not amount to more than half this, and even up to the year 1915, the first year of our Nigerian Convention, our membership amounted to only 2,880, so that the baptisms for this year are nearly two-thirds of what our total membership was ten years ago. Truly God is blessing us greatly. Among other things the Convention, this year, decided to support a field worker, whose duties will be to visit the different districts, organizing churches, Sunday schools and B.Y.P.U.'s.

"They have also decided on what we hope will develop into an extensive Foreign Mission work. This year they are to send a pastor into the French Dahomey, to care for the growing Baptist interest there. For some years we knew that there were some of our members living and trading down there, for when we were living in Ogbomoso a whole family returned and asked for baptism and church membership. They had gone away pagan, but came in contact with Christians from their own town and had been converted. This last year two young men visited me in Abeokuta, saying that they knew of five or six Baptist churches who had built their own buildings and others who were worshipping in the house of Christians. In one of these towns there were over thirty waiting for some one to come down to baptize them. None of our missionaries have ever been down to Dahomey, but this work, like that of so many other places has grown of its own accord and is spreading faster than we can take care of it."—*Louis M. Duval, Lagos, Africa.*

What the Cut Means to the Day School.—"Since the day the first day-school was opened the schools have been used as evangelistic centers and agencies. In some villages the teacher has been the village preacher as well as the teacher. On some fields seventy-five and eighty per cent of the converts during the past two years have come either directly or indirectly, through the country schools. Last year the missionary doing country work would go to the village school house, make that his headquarters and, if the school room was needed, the teacher would dismiss classes that Bibles classes and preaching services might be held. This year, where the schools are independent, that is not true. Why? Because the people are not true Christians? No, not that, but because they are poor and have to have some help. This year heathen sources are helping finance the school and they will not permit the building to be used as a gospel center. The Christians have to bear this or have no school for their children. Cutting out the day-school cuts out an expense item but at the same time cuts off the country worker's right arm as well as the chief recruiting ground of some of the girls' boarding schools.

"Before the cut came all stations were carrying out a plan which was adopted last fall at the associational meeting. This plan was that beginning with this year, each village which had a school would have to pay three-tenths of the teacher's salary and if it had a preacher it must pay three-tenths of his salary, too. In this way, year by year, the natives would take over the work. Our schools were opened under this plan, consequently some stations are trying to finish the year's work without breaking the contracts entered into with the people. No doubt some of the schools will have to be closed at the end of this term and no one dares to venture a prophecy for next year. If the home people could only realize that the salary of a country teacher or preacher seldom exceeds fifty or sixty dollars gold per year, and if they further realized the importance of the work, no doubt there would be no occasion for anxiety about the question of financing the country work in China."—*J. R. Mashburn, Tsinan, China.*

"My power is faint and low
Till I have learned to serve:
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world
Until itself be driven;
Its flag can only be unfurled
When Thou shalt breathe from heaven."

—*G. Matheson.*

Mountain School News

Rev. J. W. O'Hara, D.D., Superintendent

The report of the Superintendent to the Home Mission Board for the year 1925-26 is as follows: Teachers 228, students 4,581, ministerial students 209, conversions 204, graduates 568, volunteers 161, total income \$257,061 of which the Home Mission Board paid \$51,500, total value of improvement \$82,275 of which the Home Mission Board paid \$19,325, value of property \$2,296,207. The cost of the two new dormitories at Eldridge Baptist Academy and Fruitland Institute was incorporated in an amortized loan through a bond issue. These facts speak for themselves.

The new dormitory of Eldridge Baptist Academy, Eldridge, Ala., is now in service. It is modern in every particular and will provide comfortably for 100 pupils. The Woman's Missionary Societies of Alabama are furnishing the rooms. Fifty dollars will comfortably furnish one room. Any interested friend may write to Rev. J. H. Longcrier, Eldridge, Ala.

A two years' Bible course is required in the mountain schools in the Bible, Missions, Doctrine and denominational activities. During the year the following seals and diplomas were given: Old Testament 469, New Testament 479, Sunday school diplomas 348, B.Y.P.U. diplomas 467, additional in Sunday School and B.Y.P.U. Manuals 156, and miscellaneous seals including "Doctrines of Our Faith," "What Baptists Believe," "Winning to Christ," "The Way Made Plain," and other study courses 1,911, number in Missions 464. Only eternity will reveal the influence of this course on the character of boys and girls.

Revival services were reported at a number of schools near the close of the session. There were twelve conversions at Stoctons Valley Academy, Helena, Tenn., five additions by baptism at Eldridge Academy, Eldridge, Ala. At Stoctons Valley Academy Roxie Smith, a crippled girl whose expenses are being borne by friends, was happily converted and followed the Lord in obedience to his command in baptism.

Mary Scarvoza, a little Austrian Catholic orphan, entered Newton County Academy, Parthenon, Ark., in the fall term last year. Friends furnished the funds to pay her tuition, and she paid her board in work. At the annual revival services Mary was happily converted and united with the Baptist church. She is proving herself to be a splendid student.

Work has been resumed on the Martha Sullinger Home for Girls at Fruitland Institute. When completed this dormitory will accommodate at least 125 girls. Washington friends are furnishing the infirmary. Hosts of other friends are contributing to the furnishing of the rooms. \$100 will adequately furnish a room in accordance with the plans and design of Miss Martha Sullinger, the lady principal. Any one interested may correspond with Miss Martha Sullinger, Hendersonville, N. C., or Prof. N. A. Melton, Hendersonville, N. C. This institution has a wonderful record in shaping the lives of boys and girls, and the largest part of this influence comes from the example and teaching of Miss Sullinger and the quiet but efficient leadership of Prof. N. A. Melton.

Departments of Home Economics and Manual Training will be in operation in Cosby Academy, Cosby, Tenn., another session. Departments of Home Economics will be inaugurated in Wa-

tauga Academy, Butler, Tenn., and Stoctons Valley Academy, Helena, Tenn. The policy of the Superintendent is to meet all the requirements of both state and denomination and thereby make possible the full accreditation of each school.

A most excellent corps of teachers has been selected for the session of 1926-27. There will be a few new principals as follows: Prof. A. B. Miller will be the principal of Armo Baptist Academy, Blue Eye, Mo., Prof. L. P. Manis, principal of Southeast Kentucky Baptist School, Barbourville, Ky., Prof. John H. Cates, principal of Harrison-Chilhowee Institute, Seymour, Tenn., Prof. M. L. Lennon, Alexander Schools, Inc., Union Mills, N. C., and Prof. Harry V. Smith, principal of Blairsville Academy, Blairsville, Ga. These men are well qualified for their work.

The Superintendent is desirous of corresponding with any friends who are interested in helping worthy boys and girls to secure an education. Last year about one thousand were turned away because of the lack of funds. A few dollars either as a gift or a loan to one of these boys or girls would have stimulated them to obtain the rest of the money necessary for expenses. The writer has before him the picture of a mountain family of father and mother and six children. Three have already graduated from one of our schools. Two will be in Carson-Newman College this next year. These girls were honor graduates from this institution. They have made a good portion of their expenses in work. Other students clamoring for work or aid in order to secure an education are just as bright as these. No investment will give larger returns than money used in aiding mountain boys and girls to secure an education. Will you help give them a chance?

The mountain school film, "Americans in the Making," which was presented at the Southern Baptist Convention at Houston, can be obtained by writing to the Home Mission Board, Atlanta, Ga. The Publicity Department likewise has a number of sets of stereopticon pictures of the mountain schools. These will be furnished upon request. Literature or information about the mountain schools can be obtained either from the Atlanta office or from the office of the Superintendent, 308 Legal Building, Asheville, N. C.

Concrete Examples

In a Stewardship Conference in Dauphin Way Baptist Church, Mobile, Alabama, one young woman, who is earning twenty-five dollars a week, was contributing fifty cents each Sunday to the church; during the discussions she was convinced that it is her duty to tithe. She instructed the Treasurer to advance her pledge from fifty cents to two-fifty per week, which means an increased revenue of one hundred four dollars per year from this young woman alone.

A husband and wife had agreed some time before to tithe their joint income, but did not adopt the scriptural plan of paying it. As a result of this lax and indefinite plan, they became indifferent and lapsed. During this Conference they renewed their tithing pledge and reinforced it with the decision to bring their tithe into the sanctuary upon the first day of every week. They are proving faithful to this two-fold pledge and are getting great joy and blessing from their obedience.

These are only two cases among many of a similar nature.

Prior to the Conference, the gifts of this church through the envelopes, averaged about \$450 per week; they now average \$700 a week, or a gain of \$3,000 per year.

Young People's Department

A Mother's Prayer

"O Father, who gavest
May the children of earth
Who know not Thy Son
Be more precious to me
Because of my own."
Has brought God's love to me.

I know not how that Bethlehem's Babe,
Could in the God-head be;

I only know its matchless love,
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love,
Has brought God's gift to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know the Living Christ,
Our Immortality.

—Harry Webb Farrington.

A Plea

BY MARIE MARABLE DAVIS

Lady, I'se a little heathum, right at yo' do',
Please don't go to Afika lookin' fo' mo',
I know, lak you say, I'se in soun' ob de
bell,
But I kin be dat—an' still go to hell.

Yes, Lady, I know I'se in sight ob de
steeple,
In God's country, whar dar's good Chris-
tian people;
But when you thinks a minit, you'se 'bliged
to see
Dat's nothin' to do wid de question ob me.

For what ob de steeple, an' what ob de
bell.
'F I don' know Jesus, and dey's no one
to tell
Little "coons" lak me what dey should
ought to know—
Hit's jes lak I tell you, hit's ev'ry word
so.

My future's as dark as de skin of my
race;
I'se in no "far country"—we stan's face
to face.
So, Lady, I begs you in words dat am
kind,
When you'se thinkin' ob Afika, keep me
in mind.

—From Onward.

Sowing and Harvesting in Argentina

Rev. G. A. Bowdler, Buenos Aires

Unquestionably one of the most promising and productive fields of labor is among the bright, optimistic children of Argentina.

In the work of the Buenos Aires Baptist School we have been able to approach and utilize this opportunity among both the pupils of the school and the outside boys and girls of the district. We have taught the Bible, proclaimed the gospel, and sought souls. So far, we have proceeded along at least four lines: Bible classes in the day school, occasional dramatization of Bible scenes, the Vacation Bible school, and the Sunday school held in the school building. Although sin abounds, the avenues to young Argentine hearts are made the more open through these methods because our children love singing, are born actors, and are usually mentally keen.

I am sure that when our boys last year "put on" "Joseph and His Brothers" and "David and Goliath" before a crowded house, they made an impression of Bible facts which will never be forgotten, and least of all by themselves.

But in the short space here available I would rather go on with the brief story of what happened in one of the day school's Bible classes. It was the last day of the mid-year examinations. That morning the sixth, or highest elementary grade according to the Argentine system, had come into the classroom for an oral examination in Bible. Under the excellent leadership of Brother Carlos de la Torre, one of the youngest but most able city pastors, these older boys had been taught both the history and the spirit of the first part of the Old Testament. Even the dry-as-dust parts, if any, had been illumined and vitalized. The teacher and the principal of the school stood before the class and called forward its members one at a time. The rest of the class listened, and listened eagerly, as the various parts of a long program were covered.

Any visitor could have noticed that there was a very splendid spirit in the class. It was a little tense, of course, because it was examination time. But in all and above all there hovered the Spirit of God. Occasion was taken during and immediately after the examination to show the boys how Jesus and his cross were portrayed and promised as a means of salvation even in the earliest times. At the close, when the class should have been dismissed, the principal made a summary of the hour's work. This was brief, but he felt so impelled by the Spirit to not let pass a golden opportunity, that the natural, although perhaps not the most usual thing was done—to turn the occa-



ROGELIO AND MIGUEL ANGEL JIMENEZ
The boys who were won by the luncheon.

sion into a gospel meeting. The invitation was given, and all the students but one, a number of them for the first time, stood up one after another and clearly witnessed before their fellows of their trust in Christ as Saviour. We all rejoiced that an examination hour could have such a glorious ending. Grades were given, some of them near the hundred mark, but we all understood that in the hearts of these lads something immeasurably higher than one hundred was being awarded.

It is possible to have these experiences on a larger scale as the school grows. Will you help us with your prayers and your generous gifts to have it grow very much larger?

It is to this sort of thing, only on a wider and oft-recurring scale, that Dr. J. F. Love has been referring when he pleads as few men have pled for your most enthusiastic support of foreign missions. Listen to his words again: "Millions on the foreign fields are ready to make the great decision if only the missionaries be sent to them and the issue be pressed now. It is the readiness of the world as well as its needs that make up the urgency of the hour for foreign missions." Reader, the appeal to you personally is very clear.

* * *

"This my reward—development
From what I am to what thou art.
For this I plead!
Wrought out by being wrought upon
By deeds reflexive, done in love,
For those in need!"

—Charles Earle.

The African Baby

Miss Nannie B. David, Saki, Africa

It is a most interesting and amusing sight when you walk into the native home in Africa and visit the heathen people. Straw mats are used for the beds, and straw mats or hide mats are used for the chairs.

Out on the front porch with a ground floor you can see a mother with her baby on her lap as she sits on the straw mat, laid on the ground floor. By her side will be a calabash (gourd) of hot water, the native-made lye soap and a bath rag of straw. The mother bathes the baby nice and clean, then she puts a string of

the class. The missionary had the table, pan, soft rag, towel and soap, boric solution for the eyes, and a nice clean dress. The baby was placed on the towel on the table. The missionary bathed him gently and dressed him; and then she had a glass of warm water and with a little spoon she gave the baby some water to drink. The baby didn't cry, but just enjoyed the water, because he wasn't strangling and hurting with indigestion.

Oh, I wish you could have seen those girls when their eyes grew bigger and bigger as they looked on and saw how much the baby really enjoyed his bath and good drink of water. And each one of these girls will go to her home and tell her mother how the missionary taught her to bathe and care for the babies.

In this way we teach the natives in our mission schools and they become missionaries and teachers to their own people.

I want you to pray for the missionaries and ask God to help the missionaries tell the heathen people that he wants their bodies to be clean and their hearts to be clean to serve Jesus.

* * *

Cuba Coming Christward

Miss Kathryn Sewell, Santa Clara, Cuba

"Win a child and you win a soul plus a life," all thinking Christians know this to be true and claim the expression as their own. Lamentable it is that each young life won does not follow in the Way all the way, and those of mature age should realize that on them almost surely falls the blame when a young Christian falters and follows afar off, whether this be in Cuba or America.



LEONELIA PEREZ

Graduate of the Cuban W.M.U. Training School, in charge of Misses Sewell and Garnett.

beads around his waist—and no dress. Then she paints the little body with a red paste. This paste is made from the bark of a certain tree beaten between rocks into a powder, and then lime juice is added. Next the mother lays the baby in her lap with his little head lowered to one side, she dips her hand into a bowl of water and gives it to the baby.

At Abeokuta we have a nice school for girls. All of the girls from the smallest to the largest are taught hygiene. In the hygiene class one day the missionary taught the girls the nice way we take care of our babies in America. The girls were very much interested.

Another day the missionary asked a Christian woman to bring her baby to the class so there could be an object lesson. This mother gladly brought her baby to



JOSE VILA

Graduate of Santa Clara Mission.



JULIO AND REINALDO RODRIGUEZ,

members of day school, Judson Sunday School Class, and Ambassadors of Santa Clara, Cuba.

In Cuba children are early recognized as grown-ups, and what is done for them in an educational way must be done quickly. To your missionaries here "education" always means Christian education, which includes all teaching given, for it is ours to try to make it true that the Spirit of Christ permeate every thought and word and deed whether the subject taught be reading, writing, arithmetic, or the Golden Rule.

Our people back home do not realize the value of our mission schools as a foundation for building for Christ. I judge this from the fact that all missionaries who have expressed themselves to me, and I count myself among these, have said they had no idea that so much stress is placed on schools in mission fields, and those who are not missionaries express the same surprise in proportion to the extent to which they can realize the fact of the importance of educational work, viewing it as they do from the homeland.

Not in parenthesis but in bold type would I say that I read these last months that our homeland is suffering pathetically for lack of Christian education in homes and schools. May this awakening be complete and not too late to mend much of the damage already done to our youth of the United States. On the parents of the land and not on the youth falls the blame.

Few Cuban children of to-day may have Christian training either in home or school because there are so few Christian homes and fewer schools (Baptist) than you can count on the fingers of both hands.

In our Santa Clara school we have had the opportunity to study for seven years, the value of Christian education in evangelization. It is interesting to note that the majority of our pupils in the day school have come to us because of some former touch the family has had with gospel influences. An army officer has his children in our school, no doubt because his sister married an American officer some twenty-five years ago and attended with him an evangelical church. She is for years a widow living in the brother's home.

Five years ago one of our missionaries held a tent meeting on a vacant lot by the home of a little boy whom the ushers allowed to help distribute the hymn books and all these years since then he is in our school. Sometimes parents tell us that years ago they stood at the church windows that open on the street and heard the pastor's sermon or were attracted by the songs and entered to attend a service, and now that we have a Baptist school they want their children in it.

Often it occurs that when a pupil enrolls and is told that he must have a Bible he brings one that has not seen the light for years, and we learn that some older member of the family has their name on some church roll but has not attended any service since marrying a Catholic. In their turn pupils who came to us because of some former influence often win others of their family to attendance in public services, and to Christ when they realize that "there is no other name under heaven given among men, whereby we must be saved."

Win the children and more easily than the missionaries can they win their elders.

The first graduates of our Colegio Bautista in Santa Clara received their diplomas the night of June 14. They are boys of thirteen and fourteen years, one of whom, Jose Vila, has been in our mission school seven years, having spent one year in kindergarten and six in the grades given. Jose lives in the school block, and is the youngest child of several in his family. During these seven years this boy has been a Sunbeam, an Ambassador, and for several years a member of the Sunday school. Also he attends children's service on Sunday nights. Not one of his family has ever been present at any service or fiesta in all these years till the night Jose received his diploma when a sister came. This sounds discouraging, but Jose, we believe is wholly saved from idolatry. We even dare to trust that he is saved by faith to a life with Christ. He has not publically confessed Christ but in his daily words and deeds and in his handsome face we believe we see shining the light of life eternal. Can we not say that Cuba is coming Christward and coming by way of her children?

Our school children eagerly learn long Bible passages and know the outstanding Bible stories. They go home and to relatives and friends' homes and tell them of the emptiness and sinfulness of saint worship, and sing to them the songs of saving grace. These pupils take their favorite and most effective argument against idol worship even to our tiniest tots, from the one hundred and thirty-fifth Psalm, having heard it read, repeated and discussed in day school until to them the absurdity of saint worship is ludicrous. Pupils from second grade up read from their own Bibles. Smaller children recite and relate from memory.

Is not Cuba coming Christward when in even one day school the above is true? From the home of the above mentioned army officer came in March, 1925, a son and a nephew, boys of twelve and fourteen. It was March Week of Prayer and the younger fellow heard of a church luncheon and came to eat! He was pleased with the food and the program, and heard the invitation to our various church services. When Sunday came he was present in Sunday school and has not been absent since. All this he frankly told when asked in class one Sunday, when the memory verse was Psalm 122: 1, why he first came to a service in our church, and added that after being so courteously treated and bountifully fed he was ashamed not to accept the invitation to return. Of course the fact that he had relatives in the day school may have made him bold to come to the luncheon.

The fourteen-year-old fellow had never been in day school either and although he was not present "to eat" he confesses now that he came

along with his cousin the Sunday following, thinking he would thus start early for the next luncheon. He, too, has been present in my "Judson" class of boys every Sunday of these fifteen months. These two boys are now president and secretary, respectively, of the Judson class. The treasurer is Jose Vila and a faithful member is the other school graduate, Abel Fraquela, son of one of our native ministers.

The fellow won through the luncheon lives alone with his widowed mother who almost adores him. Through his efforts she is a member now of Miss Garnett's Euzelian class of forty-five members and has consented to destroy her saints. Last week the son brought "The Sacred Heart of Jesus" to Miss Garnett and in her presence destroyed it. This boy, Miguel Angel Jimenez, asked for baptism sometime ago and is on the list of candidates.

Rogelio Jimenez is the boy who "started early" for the next luncheon and is always on time for every church service, even for eight o'clock consecration service Sunday morning. These boys are caretakers of the small church garden, and greatly enjoy the fun of it, and the anticipation of pleasing the delegates and visitors who will be our guests in the next annual convention of Cuban Baptists.

These our Cuban children and young people have much to overcome in self and others before they can come out openly for Christ, and even as confessed Christians. Their own families try constantly to win them back to the practices of paganism with its superstition, deceit and immorality. You of the homeland, help us with your prayers, your offerings, your consecrated volunteers for service on this field that Cuba may come Christward more quickly.

* * *

China has no sorrow Christ cannot cure; India no problem he cannot solve; Japan no question he cannot answer; Africa no darkness he cannot expel.—Selected.



ABEL FRAGUELA

One of Santa Clara's first two graduates, and son of a native pastor.

The Need of Individual Conversion

The following deliverance by P. Whitwell Wilson needs emphasis in our day:

"We heartily support every sincere endeavor to promote peace in the world between races, nations and classes within a nation; to remedy social injustices; to heal diseases of body and mind; to improve the homes and environment of the people; to restrain evils like liquor, opium, gambling and vice; and, generally, to build up a free, loyal, healthy and intelligent citizenship. But we state here our firm conviction, based upon Scripture, upon personal experience and upon the records of missions at home and abroad, covering many countries and several centuries of time, that the essential preliminary to all improvement in the community is the conversion of the individual to Christ. There can be no church unless a personal consecration supplies the living stones, out of which alone a spiritual church is built."

The Child of a King

A little girl had a schoolmate of whom she was making sport. "I don't like her at all," she said, "she looks so horrid. Her dresses are always dreadfully out of style and coarse, and even patched, and her shoes are large and rough looking. I should think she wouldn't like to come to school with all of us. I'm not going to play with her."

Some one overheard these ungracious words. "Take care," he said. "That poor little child is the child of a King. Her Father lives in a palace, and some day he will send for her to go to her beautiful home on high. How will you feel about her then?"

I wonder how many of our little readers remember that we all are children of a loving, heavenly Father, who cares for even the poorest and the most forlorn of all his little children. —Sunshine.

Right Side Out

Jack was cross; nothing pleased him. At last his mother said: "Jack, I want you to go right up to your room and put on all your clothes wrong side out." Jack obeyed.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "That is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly; "can't I turn them right?"

And you may be sure he did.—Selected.

Each in His Place

A little gold watch was one day crossing Westminster Bridge, London, at the time when Big Ben tolled out the hour of noon from the clock tower on the Parliament Building.

The little watch looked up at the big clock and said:

"I do not like you! Your face is too broad, your hands are too big, your voice is too coarse. I do not like you!"

And the big clock said to the gold watch: "Come up here, little sister! Come up here!"

So the little watch toiled painfully up the stone steps, and at last stood by the big clock. Looking out over the surging millions of London, the big clock said to the watch:

"Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?"

The little watch said: "Oh, I could never make him hear! My voice is so small it never could begin to carry in such a whirlwind of noise as this."

The big clock said: "Oh, yes, little sister, I had forgotten! Yet the man wishes to know the time, he requires to know, and you cannot tell him, but I can and will. So let us henceforth not criticize one another! You will not find fault with me, nor I find fault with you, but each of us in our own place, you for your mistress, and I for the great city, will teach men everywhere to redeem the time."—Dr. Joseph Parker, in *Record of Christian Work*.

Faith That Brightens Old Age

Mrs. C. G. McDaniel, Soochow, China

I have just come in from visiting with Mrs. Vong. We went to see two aged, crippled widows; they are sisters-in-law. One of them was baptized last spring. The two women are very nearly the same age; they are equally poor, and almost helpless. They have few relatives—but there is a vast difference between them. One can talk of nothing but her troubles and longs for death to free her from them. She seems both unwilling and unable to fix her faith on God. I was impressed with her general intelligence.

The other woman has a beaming face and a bright eye. She was so happy to see us, and hobbled around on her twisted feet to place two stools near the table for us to sit on; she thanked us for asking about her rheumatism, which is no better. She wasted no time in adjusting her specs, she found her hymn book and catechism, and asked Mrs. Vong to teach her for a little while. She hadn't forgotten the characters previously taught her, the last lesson being in June—and this at seventy. The faith which came into her life at sixty-eight is real and brightens all her days. She goes at learning characters with the eagerness of a child. She spent the summer months with her only daughter and has just returned to her humble home.

While Mrs. Vong was teaching Sz Ta Ta I talked with a nice woman of sixty who lives in the same house. She says at night they study together what Sz Ta Ta has been taught. Another occupant of the house came in with her twelve-year-old girl who is anxious to go to school, but there is no money to send her. I was again impressed with the fact, as I have been so many times before, that because of the crowded living conditions in China, and the curiosity of the people, you can't visit or teach one person, others want to see and hear what is going on. This is a great help to the spreading of the Truth. In this small house four widows live, two are happy and glad to hear the gospel; two are indifferent, and are as unhappy as they look.

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